

Fake anti-Communists exposed

The American Legion, Department of Illinois, has performed a valuable service in the recent report of its Americanism Commission by warning everyone of hatemongers in the guise of anti-Communists:

The existence of a Communist as a real person, separate and distinct, ought not to be obscured by a general barrage laid down against liberals, progressives and many others who sincerely believe in our constitutional form of government and economic system. Likewise, we ought not to fall victim to the Communist's technique of calling all honest conservatives "Fascists." . . . Let us level our sights directly at our targets. . . . We of the American Legion must beware of fakers and frauds who, under the pretext of fighting communism, attempt to divide our nation by race and creed. . . . Frequently they are able to hide their sinister aims behind high-sounding, pseudo-patriotic verbiage, thus deceiving well-intentioned but uninformed people.

The American Legion report pays its respects to such creatures as Wesley A. Swift, "the West Coast's most vicious hatemonger"; Joseph P. Kamp; Robert H. Williams, "an independent dispenser of vitriolic un-American, anti-Semitic hate literature"; Conde McGinley, publisher of the misleading "hate sheet," *Common Sense*, condemned by the Holy Name Society of nine Catholic parishes in New York City; Allen Zoll; Joseph Beauharnais, "White Circle" Pied Piper of Chicago; Merwin K. Hart, of the National Economic Council, exposed by *Plain Talk* in February, 1950; Gerald B. Winrod, Gerald L. K. Smith, Harvey H. Springer, William L. Blessing, Forest C. Sammons, and others, as well as a spate of "publications and periodicals which prejudice and divide the American people." Unfortunately, no small number of Catholics have fallen enthusiastically for some of these hate-mongering "fakers and frauds." The American Legion is doing a first-class service in alerting the public against a line of un-American propaganda that plays directly into Stalin's hands.

No Don Quixotes in cassocks

Catholics without too much silver in their hair can remember when a real, live American missionary was a rarity. He was stared at and idolized as half-adventurer half-saint. Now, thank God, he is becoming more commonplace, more taken for granted. But with the growth in numbers and influence of the American missionary, there has been a corresponding growth in responsibility. The man in the pew knows that he is called on, rather frequently, to support by his prayers and contributions the small army of old friends and classmates who have gone to win far beachheads for Christ. He will be glad to know that the plan of campaign is not individualistic and haphazard, that the sometimes bewildering assortment of missionary societies, with members scattered all over the globe, are not in pious competition with each other, but united in a common aim, and (in good American fashion), organized. On October 23-24, the second annual meet-

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ing of the Mission Sending Societies was held at hospitable St. Mary's Mission House, Techny, Ill. Well over two hundred priests, brothers, sisters and lay missionaries, representing hundreds of others in the missions, spent two full days in vigorous discussion of missionary problems—technical, financial, spiritual. Nor is the annual meeting their only bond. A Mission Secretariat, under dynamic Fr. Frederick McGuire C.M., is a year-round bureau of information and contact for all concerned with the well-being and success of our missionaries abroad. This common effort is a strong guarantee that American missionaries intend to do their holy work as well and as efficiently as can be. The man in the pew, we think, has a right to know that in contributing to the missions he is cooperating with intelligent men and women.

Churchill and Strasbourg

Before the month is out, Winston Churchill will have a choice chance to prove that he has lost none of his flair for leadership. The Council of Europe will convene at Strasbourg on November 26, conflicting, by a strange miscalculation, with the North Atlantic Council sessions which begin at Rome on November 24. At Strasbourg, France's Foreign Minister, Robert Schuman, will propose a "supranational political authority" for Europe. The Pfeiffer Plan for a European Army, which Mr. Churchill first proposed at Strasbourg in 1950, and the Schuman Plan for the pooling of Europe's coal and steel industries are on the way to ratification. A supranational political authority, M. Schuman will contend, is necessary to administer these and similar common projects. The Council of Europe, largely because of British obstructionism, is incapable of the job. The Council grew out of the May, 1948 meeting of the European Movement at the Hague, under the inspiration of Mr. Churchill's eloquence. It was then hoped that it would rapidly develop into a true United States of Europe. The British Labor Government's representatives, however, insisted on retaining the veto for all fourteen members of the Committee of Ministers, and on permitting only recommendatory powers to the Consultative Assembly. Many Europeans blame the British for retarding European unification by this "braking-from-within" strategy. During its last months in office, though, the Attlee Government became somewhat less stand-offish.

... only he can undo the damage

If Mr. Churchill had only his personal preferences to consult, he would go the whole way toward including Great Britain in a European union. He lamented in London several months ago that the British had not offered to join the proposed European Army. "The hideous delays" he deplores are partly to be blamed on Britain. Mr. Churchill can undo some of the damage by appearing in person at Strasbourg. Even though the rather narrow victory he won at the polls might not justify his committing Britain to the Pleven and Schuman Plans, let alone to the larger federation, he could provide a powerful assist to the unification of Europe itself. The Italians and the Belgians also plan to submit plans for a federation. There is danger that nothing but talk will result at Strasbourg unless someone of Mr. Churchill's authority is on hand to reconcile differences and inspire positive action.

French and German Catholics seek peace

While statesmen and economists wrestle with the Schuman plan and other schemes to harmonize the industries of France and Germany, Catholics of these countries are leading in postwar efforts to bring about reconciliation between the peoples themselves. Writing for the NC News Service of October 15, Bertrand Schneider, a young French Catholic who has been visiting this country, describes some of these movements which try to bridge the spiritual chasm left by shame and despair on the side of the Germans and profound resentment and bitterness on the part of the French. The Pax Christi movement, through its conventions and international pilgrimages to Lourdes, has given the opportunity to Frenchmen and Germans "to rediscover one another." Rev. Jean du Rivau, S.J., founded as early as 1945 a Franco-German information and documentation center in Offenburg, Germany, which now is tending more and more to the organization of specialized meetings where workingmen, labor-union leaders, students, teachers or journalists, as the case may be, are brought together. Even if such meetings have attracted only relatively few persons, "they have nevertheless been of considerable importance," says M. Schneider, "because of the strong impression

they have made upon those who have attended them." Of exceptional human and Christian significance is the apostolic work being done in the refugee camps of northern Germany by a group of young Frenchmen and Belgians. To the dismal, gruesomely overcrowded residence camps where dwell these pitiable victims of international injustice, numbering over 13 million, these young people bring a message of renewed hope, means for religious revival and some organized material aid. Out of such humble beginnings may grow the peace that all mankind longs for.

The protesting 13 per cent

The *Public Opinion Quarterly* for Winter, 1950-51, gave the results of an August 11, 1950, public-opinion poll by the American Institute of Public Opinion on U. S. representation at the Vatican. To the question whether the President's having had a personal representative was a "good" or a "poor" idea, 45 per cent replied "good," 5 p. c. "fair," 13 p. c. "poor" and 37 p. c. "no opinion." To the question whether we should have such a personal representative in the future (ambassadorial status was not mentioned), 45 p. c. again answered "yes," 13 p. c. "no," 8 p. c. were "indifferent" and 34 p. c. had "no opinion." In view of the prominence given to the protests of Protestant clergymen in the daily press, it is worth noticing that only 13 per cent of those polled registered opposition, while from three to four times that number voiced approval. The breakdown according to parties, supplied us by the Office of Public Opinion at Princeton University: Democrats favored it, 51 to 8 per cent; Republicans also favored it, but by a smaller margin, 39 to 28 per cent. Clergymen opposing the Clark appointment have been equally opposed to the Taylor mission, so the above figures are roughly valid for today's issue, pending a new poll.

Atomic-age brevities

October 20: Congress appropriates \$74 million of the \$535 million requested for civil defense. . . . Plans for nation-wide recruitment of civil defense volunteers abandoned. *October 22:* Baby A-bomb detonated in Nevada. . . . Third Russian atomic explosion announced by White House. *October 25:* Senator Brien McMahon calls upon the U. S. to produce atomic weapons by the thousands and tens of thousands "to be decisive in warfare and in keeping the peace." He reveals that "every intelligence report draws a little darker and a little grimmer picture of Russian progress." *October 28:* Medium-sized A-bomb exploded over Nevada desert. . . . Yugoslav deputy chief of staff voices desire for a few American A-bombs, guesses that the USSR has 100 of its own, the U. S. 600. . . . U. S. Defense Secretary Lovett tells press conference the true lesson of Russian atomic tests is that this country "had better get its tailwheel off the ground" if it expects to maintain superiority in research and number of weapons. . . . U. S. Assistant Secretary of Defense Nash tells 200 "civic and religious leaders" that U. S. armament program is designed to provide "a platform [of

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strength] from which to speak and negotiate." October 31: Relief expressed by citizens who had been concerned over collapse of civil-defense program and "keep-ahead-in-the-race" philosophy of other official spokesmen.

Union-shop elections out

As of October 22, when President Truman signed S. 1959, union-shop elections ceased to be the law of the land. Under the Taft-Hartley Act, the venerable American institution of the union shop (a shop in which all the employes have to belong to a union) was declared illegal unless, prior to an agreement with the employer, a majority of his workers signified, in a secret, Government-supervised election, that they desired it. This provision was ostensibly written into the law to protect individual workers from union coercion. In some quarters it was supposed that many workers joined unions only because they feared the consequences of not joining—the consequences being threats of one kind or another to their mental or bodily security. In this concept of trade unionism, which has been widely popularized by Hearst-columnist Westbrook Pegler, union leaders were thought to be czars who maintained their authority over rank-and-file workers with the aid of goons and strong-arm squads. Since the power of labor leaders derives to a considerable extent from the control over jobs which the union shop gives them, the legislators thought that by subjecting the union shop to the democratic process they would provide a reasonable safeguard against such abuses. Proposed in these terms the election technique commanded itself to a large majority in Congress. To vote for it seemed like striking a blow for the liberty of the individual.

. . . with the blessing of Senator Taft

Many of those who lobbied for union-shop elections did so more from a desire to weaken unions than out of any real concern for the individual worker. That is why the election process was rigged against unions. The Taft-Hartley Act stipulated that before a union could legally bargain with an employer for the union shop it had to win a majority, not merely of all the employes voting, but of all the employes in the shop. This meant, among other things, that those employes who were too sick to report for work the day of the election were automatically counted as voting in the negative. The anti-labor origins of the election technique go a long way toward explaining why it has now been abandoned, and with the blessing of Senator Taft, its sponsor in Congress, and of businessmen generally. The elections held under the Act failed to weaken unions; they strengthened them. To make matters worse, they turned out to be highly embarrassing to employers. Employers were hard put to it to find a decent excuse to refuse the union shop after a large majority of their employes had freely signified, in a secret election, that they wanted one. The Taft-Hartley Act proved beyond all possible doubt that rank-and-file workers fully supported their leaders' demands for

the union shop. In the four years ending August 31, 1951, the National Labor Relations Board conducted 45,464 elections. The union shop won 44,160 times, or in 97 per cent of the elections. All told, 5,453,629 votes were cast, of which 4,989,097 favored the union shop. That was an affirmative percentage of 91 per cent, and constituted an overwhelming vote of confidence in unions and in the union shop. This is the reason why a Congress not considered to be friendly to organized labor voted to do away with union-shop elections. The experiment cost about \$3 million. Since it disproved a widespread and important assumption, it was worth the price.

Chalcedon and Christian unity

The commemoration of the 15th centenary of the Council of Chalcedon, which defined the dogma of the two distinct natures of Christ (human and divine) united in one person, came to a close on November 1. The ceremonies were held exactly fifteen hundred years to the day after the closing session, in the year 451, of that great council over which Pope St. Leo I presided through his legate. The 630 bishops and their representatives of the East and West had on that momentous occasion decisively answered those who had held doctrines that at least implicitly would call in question the divinity or the humanity of Our Lord. A few days before the final ceremony in St. Peter's a millennium and a half later, Pope Pius XII addressed a commemorative assembly of Cardinals, archbishops, bishops and faithful on the significance of Chalcedon. He expressed his joy in being able from that same chair from which Leo the Great presided over Chalcedon to "witness, living, unbeaten, unshakable and unmarred, the belief of the Church in the two natures of Christ, human and divine, subsisting in the One Person of the Word." It is highly significant that this commemorative assembly was presided over by His Eminence Gregory Peter XV Cardinal Agagianian, Patriarch of Cilicia of the Armenians. For the Armenian nation, along with the Copts of Egypt and many of the Syrians, had separated from the Church over the issues of Chalcedon. The ultimate goal of that council was the union of mankind in the one and undivided Church. The Holy Father, in his encyclical *Sempiternus Rex* ("Eternal King"), dated September 8, the Feast of Our Lady's Nativity, expressed his earnest hope for the return to the unity of the faith of not only those who had been separated at Chalcedon but of all Christians. Acceptance of the doctrine defined at Chalcedon is a necessary prerequisite of any attempts at reunion.

Is sin "normal"?

Said *Time* (October 29), in a write-up of Graham Greene and his latest novel, *The End of the Affair*: "Like any Catholic theologian, Graham Greene thinks of sin as the normal climate of life on earth." Well, Mr. Greene may think of sin that way, but no Catholic theologian does, as *Time* might easily have ascertained by the simple expedient of a phone call. Such a dour

doctrine is not Catholicism's or Christianity's—it is Calvinism's. If *Time* was thinking of original sin and meant that life on earth is lived under *its* consequences—the clouding of the human intellect and the enfeebling of the human will with regard to spiritual truths (but *not* the essential corruption of either intellect or will)—it should have said so, and Catholic theologians would agree. Again, if *Time* meant that temptations to sin form the normal climate of life on earth, it should have said so, and again Catholic theologians would agree, though they would make an imperative distinction. Human life is surrounded by temptations, but many of them are remote, not here and now of immediate danger; fewer of them are proximate, to be avoided here and now if actual sin is to be avoided. *Time's* statement is gravely misleading, both to Catholics (who may believe that *Time* had consulted Catholic theologians) and to non-Catholics who may already be inclined to believe that Catholicism is a singularly glum and cheerless faith. The fact is that the normal climate of human life (according to the norms Our Lord sets us) is a climate of grace and therefore of joy. A glum Catholic, obsessed by the idea of sin, is a contradiction in terms. Catholic theologians are not so negative in their thinking about Christ's good news—the Gospel.

Improved status of U. S. Negro

Ten years and a world war have vastly improved the lot of the Negro in the U. S. armed services. At the conferring in New York City on October 28 of the annual James J. Hoey Award for Interracial Justice on Dr. Francis S. Hammond of Seton Hall University and Mrs. Roger L. Putnam of Springfield, Mass. (AM. 10/6, p. 5), Roy Wilkins, Administrator of the National Association for the Advancement of Colored People, recalled a conversation he had last winter with a New York taxi driver. The cabbie told Mr. Wilkins proudly of his boy in Korea. "He's in radar," said the driver, "and he ought to be because he was a smart boy in his classes at Cardinal Hayes High School and he deserves to get a good chance." "I doubt," remarked Mr. Wilkins, "that this father knew that in 1941, when his boy was already ten years old, the Negroes were barred from all Army service except Jim Crow infantry and cavalry." Today the Air Force has no segregation; the Navy has sharply reduced its discrimination; and the Army, after stubborn resistance, is making a start on a nonsegregation policy. "The importance of this change should not be underestimated," noted Mr. Wilkins. He cited an editorial in the Amarillo (Texas) *Globe*, which testified to the change of public opinion in Amarillo, brought about in part by the presence of young men in the armed services who had come from other parts of the country. He also recalled that last week an Air Force lieutenant in Maryville, Mo., publicly deplored the refusal of a local college to enrol two Negro Air Force men for special training: "Some day, perhaps, everyone will adopt the Air Force's policy of nonsegregation."

NOTES ON THE TAX BILL

It is beyond the memory of man to recall when Congress passed a tax bill which met with universal approval. The latest measure, approved on the eve of adjournment and designed to raise \$5.75 billion in new revenue, is no exception to the rule. Though liberals and conservatives do agree that the bill falls several billions short of what is needed, they disagree violently about everything else. To the conservatives it is a soak-the-rich bill, written by politicians with one eye on the 1952 elections. To liberals and labor leaders the bill seems to violate every canon of equity. It imposes higher percentage increases on low incomes than on high incomes, overemphasizes excise (sales) taxes, and is full of loopholes which favor only the rich.

Prescinding from this debate, I should like to note here several features of the bill that seem especially meritorious or unusually interesting.

Most people will applaud the decision to permit persons over 65 to deduct from taxable income the full cost of medical services, up to \$2,500 each, for the taxpayer, his wife and each dependent. Previously such people could take no more than a 5-per-cent deduction, regardless of their medical care cost.

Another praiseworthy provision in the bill exempts baby powders, oils and lotions from the 20-per-cent levy on cosmetics. These essentials ought never to have been taxed in the first place.

The legislators gave the rising generation another break, too. Though boosting the tax on sporting goods from 10 to 15 per cent of the manufacturer's price, they exempted from the impost all equipment destined for the use of schools or children. For some reason or other, Congress did not extend the 5-per-cent hike on sporting equipment to fishing tackle.

Along with fishermen, drama and music lovers got a good break in the bill. Starting November 1, symphony concerts, opera performances and plays sponsored by schools and churches are all exempted from the admissions tax.

Congress was guilty of some discrimination as between pipe and cigarette smokers. It reduced the tax on a pound of smoking tobacco from 18 to 10 cents, but upped the tax on a pack of cigarettes from 7 to 8 cents. Put that in the interesting rather than the meritorious class.

In the interesting class, too, is the new levy on hitherto tax-exempt farm cooperatives. Beginning this month they must pay the regular corporation tax on all earnings not paid out or allocated to their patrons.

In the class that is both interesting and meritorious goes the unprecedented tax on bookies. To do business bookies must pay an occupational tax of \$50 a year. In States where their activities are illegal, that gives them a choice of risking either the long arm of local authorities or the longer arm of Uncle Sam. If they pay the tax, the State enforcement officers will nab them as gamblers; if they don't, the Internal Revenue boys will get them for tax evasion. The tax will raise very little money.

B. L. M.

WASHINGTON FRONT

In his regular column in the *New York Times* for October 25, Arthur Krock, that paper's chief Washington correspondent, spoke with high approval of the so-called "Jenner Amendment" by which the States are now permitted to make public the names of persons on relief rolls, with certain nominal restrictions. The amendment was a rider to the tax-increase bill, but in fact amended the Social Security Act itself.

The matter started in Indiana, where the State legislature passed a law requiring relief rolls to be turned over to county governments every three months. Since this was forbidden by the Social Security Act as far as Federal funds were concerned, Oscar Ewing, Federal Security Administrator, ordered Federal funds earmarked for Indiana (some \$3.5 million) withheld. A big storm arose, resulting in the rider on the tax bill offered by Senator Jenner of Indiana, passed by both Senate and House.

In his comment, Mr. Krock spoke of the amendment as "one of the few assertions in recent years of the rights of the States over the centralized Federal bureaucracy." This was a dangerous over-simplification. For years local politicians everywhere have watered at the mouth at the thought of getting their hands on those relief rolls. All kinds of pressure could be brought on recipients of relief to vote the right way.

That was one of the reasons why the Federal Act forbade publicity of names on the rolls. The other was the one usual in all charity work: to protect the self-respect of recipients of aid from any social stigma. The Act, however, did not forbid Federal, State or local investigating bodies, auditors, law-enforcement officers and grand juries to inspect the rolls. It did not require that the rolls be kept "secret," but that when revealed legitimately they be kept "confidential." Even then abuses occurred.

Most people do not know how public assistance operates. There is "general assistance" financed entirely by State and local bodies; the Federal Government has nothing to do with this. Then there is "Federally aided assistance," by which the Federal Government matches grants made by the States. This, however, is administered entirely by State and local agencies, with periodic check-ups by Federal agents. Eligibility for relief belongs exclusively to the States, not to Washington.

A terrific campaign of exposures of alleged cheaters and chiselers was carried on in newspapers and magazines. Investigation showed that most of these cases occurred under "general" assistance, for which the Federal Government had no responsibility. It looks now, however, as if the State politicians may rush through bills putting the relief rolls in their hands—a sad ending.

WILFRID PARSONS

UNDERSCORINGS

For the second time, Rev. Jerome D'Souza, S.J., has been chosen by the Government of India as a delegate to the UN General Assembly. A frequent contributor to the pages of *AMERICA*, Fr. D'Souza is an outstanding figure in Indian public life. Former rector of Loyola College of Madras University, he was one of three distinguished citizens designated to speak officially for India on the death of Mahatma Gandhi in 1948. At present, he is director of the Institute of Social Order at Poona (AM. 9/29/51).

► Correction: Underscorings noted (10/27) that *Contact*, the vocation paper of the Archdiocese of Boston, was issued gratis during the school year. Rev. Francis A. Barry, Editor, informs us that in this third year of publication a subscription price must be charged, because of mounting costs and a very wide circulation. For details address Room 622, 185 Devonshire St., Boston 10, Mass.

► Rev. Justin Figas, O.F.M. Conv., of Corpus Christi Parish, Buffalo, N. Y., sponsors a Rosary Hour directed towards persons of Polish extraction. The program, now in its 21st year, began on one station and now comes to listeners in 42 cities.

► The Catholic Overseas Students' Service has succeeded notably in its plan to convert Chinese students through Catholic education and association with Catholics in this country. Of 336 students brought to the United States in the past five years, precisely half are now Catholics. An illustration of the plan's success was a recent wedding in St. Mary Magdalen Church, St. Louis, Mo. The bride, whose father is Minister of Justice in the Chinese Government on Formosa, was converted at Fontbonne College, St. Louis. The bridegroom, an assistant in chemistry in the graduate school of St. Louis University, was baptized at the end of his senior year at St. Norbert's College, De Pere, Wisconsin. The best man, a student at the University of Detroit, entered the Church in 1950, as did the bridesmaid, also a student at Fontbonne. All are Chinese except the bridesmaid, a Hawaiian of Japanese ancestry. The Mass was offered by Rev. John Wang, recent M.A. from St. Louis University.

► In regard to Pope Pius XII's address to Catholic obstetricians in Rome, *AMERICA* prefers to await the full text before making any comments. The UP dispatch contained a serious mistake when it reported that the Holy Father had, by implication, "categorically outlawed it [the use of 'rhythm'] in the Church's eyes as another means of birth control."

► Mrs. Catherine B. Cleary, the Stamford, Conn., mother who succeeded in having plaques with the "In God We Trust" motto erected in the public schools of her city (AM. 9/22), has inspired the Christophers to campaign for the spread of the idea. R. V. L.

West reaps Moslem whirlwind

One of Herbert Morrison's last acts as British Foreign Secretary was to make it plain that Britain had no intention of quitting the Suez Canal Zone and that British troops would keep order there if Egyptians did not. British firmness apparently quenched the fiery enthusiasm of the mobs. In the meantime the Egyptian Government finds itself impaled on a hook of its own making. Having torn up the Anglo-Egyptian treaty of 1936 and delivered its ultimatum to Britain, it finds itself right back where it started. There is this difference. British defenses in the Canal Zone now bristle with three times the number of bayonets permitted under the treaty Egypt would scrap. More troops are on the way.

Though Egypt is helpless to match force with force and drive out the British, it does not necessarily follow that she will soon back down and accept membership in the proposed Near East defense command as a substitute for the 1936 treaty. Such Egyptian opinion as is organized and articulate stands solidly behind the Wafd Government of Premier Nahas. The least the Western Powers can look for in the Near East is an accelerated war of nerves.

There is no danger of formal war. It is doubtful that the Egyptian army could drive Snow White and the Seven Dwarfs out of the Canal Zone. The Egyptian Government realizes this. There is danger, however, of guerrilla attacks, ambush and harassment. Another limited war by proxy would pin down so many more Allied troops, thus leaving Russian and satellite forces a freer hand.

Furthermore, it is quite probable that organized underground activity will spread outside Egypt. As the London *Economist* pointed out in its issue of October 20, "The handling of the Egyptian challenge is a test case for the future of Western relations with the Arab countries." From the Atlantic Ocean to the Persian Gulf those relations are already sufficiently strained. The Arabs in French Morocco are stirring restlessly under French rule. Algeria and Tunisia want their independence. Iraq has demanded a revision of her treaty with Britain. The Anglo-Iranian oil dispute is still without solution. Turkey, which stands with the NATO nations, is disturbed over Western squabbles with the Moslem world.

Meanwhile the Western nations proceed towards the formation of a Near East defense command. Up to the present the organization is to include Britain, the United States, France, Turkey, New Zealand, Australia and the Union of South Africa. Though the Arab nations are being kept posted of the progress of the plan, there is strong agitation in the Near East for an outright boycott. The Arab League has thrown its full support behind Cairo and the demand for British evacuation of the Canal Zone and the Sudan.

If the question were put point-blank to London, the British Government would probably answer that it had no desire to stay on in Egypt and shoulder alone the

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burden of Near East defense. Yet stay on Britain must. The transition from Arab dependence on a Western Power to dependence on an international organization will be neither hurried nor forced. It is very easy to suggest that, as a solution to the problem, Great Britain should leave Egypt and Iraq by the front door, to the plaudits of the crowd, and return by the back as a member of an international organization. As yet the Western Powers have not manifested the diplomatic finesse necessary to make such an operation possible.

Having sown the wind in Israel the Western Powers are now reaping a Moslem whirlwind. The principal motive for the Arab League's support of Cairo is its deep-seated grievance against Israel. The failure of the UN to honor its obligations toward the Palestinian Arab refugees and to implement the Arab-Israeli armistice arrangements has not helped. The Arabs will not lend their valuable cooperation to NATO until the nations of the Near East are pacified on such points as these. If a Near East defense command is to work, first on the agenda is an Arab-Israeli settlement.

God in U. S. propaganda

There are a few scattered indications that recognition of Almighty God as the mainspring of human dignity is creeping back into U. S. propaganda aimed at both domestic and foreign consumption. Here are three samples.

Freedom House, a foundation established in honor of Wendell Willkie, has recently issued a full-page advertisement in many national magazines. Entitled "A Declaration of Freedom," it is quite explicit in its statement that "faith in man," on which "the defense of freedom rests" . . . "can survive even in our time, because the conscience of mankind has survived and still protests. As long as the conscience of mankind survives—as long as mankind knows the 'unwritten and undying laws of God'—man can believe in man."

Freedom House's declaration is more muddled in thought than the above quotation betrays. It claims, for example, that "faith in man is faith in the capacity of man to make his way by his own means to the truth which is true for him." That, of course, is pure relativism and in strange contradiction to the acknowledgment that there are "unwritten and undying laws of God." The same contradiction appears in the Declaration's having been signed by such utter secularists as Horace M. Kallen, Bertrand Russell and others. The fact remains that such a declaration does appeal to the

Absolute—to God—as the basis of human dignity and freedom.

Exhibit number two is a recent book prepared for Americans for Democratic Action by Arthur Goodspeed and published by Farrar, Straus and Young (*The Only War We Seek*, \$3). It is a rather impressive picture-and-text account of how we have so far failed to export the proper idea of democracy and how it *can* be exported. One of the means, says the author, who does not develop the idea at length, is by telling other lands that democracy realizes "man does not live by bread alone." Recognition of God is not very prominently present in this bit of propaganda, but at least recognition of spiritual values has established a minor beach-head.

Finally, *Life* (October 29) comments on William F. Buckley's *God and Man at Yale*, a scathing attack on godlessness, secularism and other ills at the great university which just last week celebrated its 250th anniversary. *Life* does not agree fully with all Mr. Buckley's strictures, but it does end its comments by quoting Cardinal Newman on the function of a university—that it have "a connected view of old and new, past and present, far and near, and an insight into the influence of all these on one another, without which there is no whole, no center." Then *Life* adds, on its own: "It is hard to see how the liberal universities can claim to find it ("a synthesis of the unrelated truths of scholarship") as long as they consider God to be just another department, a beneficiary of freedom instead of its source."

These are hopeful little straws in the wind. It is to be hoped that they will become bigger straws in a bigger wind—and soon. Why? First of all, because they are stating a truth the U. S. public at home grievously needs to hear. Second, and perhaps more important, they represent a phase of propaganda for foreign ears that we have used hardly at all.

Most of the propaganda going abroad has insisted on the blessings of democracy in the form of free enterprise and a high standard of living. Not only is this largely unintelligible to great segments of the world's population, but it is also calculated to rouse resentments, if not anger. What earthly use is there in telling Hungarian farmers, Moslem water-carriers, or Chinese coolies that we eat so much better than they, that we have so many cars, so many phones, and so many bathtubs? Bragging about our earthly wealth is no way to make friends among this world's poor.

If U. S. democracy is "for export," it must be packaged as an answer to the universal *needs* of mankind. American democracy has excelled in satisfying human wants. These minister to the body rather than to the soul. People unused to such a plethora of creature comforts are much less impressed by them than we are. The simple truth is that these externals do not constitute the real greatness of America. They only form the more visible part of the environment of freedom.

Men everywhere need the means to lead normal lives free from the tyranny of poverty and the worse

tyranny of ignorance and spiritual thralldom. In our own lives and in the propaganda which mirrors it abroad we must put first things first. Only thus can we expect the masses of men to see in us the great hope of all those who are right-minded enough to realize that "life" and "property" are necessary as means to the spiritual purpose of life, implicitly stated in our hallowed phrase, "the pursuit of happiness." Since only Almighty God, who created us, can make men happy, our propaganda should recognize Him as the mainspring of human dignity—in the United States as well as everywhere else.

Envoy to the Vatican and "the Reformation"

The chorus of Protestant objections to our sending an envoy to the Vatican was well engineered. The remote preparation was laid through the anti-Catholic propaganda of Paul Blanshard, Bishop Oxnam, Protestants and Others United for Separation of Church and State and the Southern Masons. Dr. Franklin Clark Fry, re-elected president of the United Lutheran Church of America (2 million members) revealed in Des Moines, Iowa, on October 10, 1950, that U. S. Protestant leaders had planned a nation-wide campaign to oppose diplomatic relations between the United States and the Vatican.

On last October 25, just five days after the Clark appointment, the National Association of Evangelicals announced that Sunday, October 28, had been designated as "Reformation Sunday," the occasion on which the thirty-four member denominations would protest. The association's radio agency, the National Religious Broadcasters, had already purchased \$500,000 worth of air time. Mass meetings were also held. In St. Louis, for example, 9,000 Protestants attended a rally in Kiel Auditorium, each of them being handed a postcard on which to express his opposition to the President's action. A giant mailbox was even provided, in which ushers deposited the messages they collected from the audience.

Citizens who believe that the President should be allowed to make his own decisions regarding the facilities he needs in order to discharge his duties as "the organ of the nation in foreign affairs" had no similar well-oiled machine ready to throw into high gear for the purpose of registering their opinions on Congress. For this reason Washington should heavily discount the too obvious Protestant campaign to rain protests on the Capitol. Hardly any outstanding Protestant laymen joined in the ministerial crusade (see "The protesting 13 per cent," p. 142). One voice in favor of the appointment such as that of Arthur Bliss Lane, former U. S. Ambassador to Poland, means more than those of all the clerical dissidents.

Why? Because the preachers are making the mistake of demanding, as did Dr. Robert A. McCracken of New York, that the President used his high office to "safeguard" the "principles of the Reformation" and

to join in the Blanshard-Oxnam-PAOU drive to prove that Catholicism is "anti-democratic." What annoys and alarms Protestant ministers is that the President of the United States refuses to play their unworthy little game of anti-Catholicism. He is acting in what he considers to be the best interests of the country, and they don't like it because it seems to them not to be in the best interests of their religious sects.

Whatever else can be said of this controversy, the pretense that Protestant clergymen revere the principle of separation of Church and State has been exploded. Their ministers are shamelessly interfering with the President for poorly disguised sectarian purposes.

Tories take over

One of the best judgments on the British elections, through which 76-year old Winston Churchill returned to power, was written by the conservative London *Daily Telegraph*. It called the result "a victory but no triumph."

It was a victory because the Conservatives captured Parliament with a majority of 26 seats over the Labor opposition, and a majority of 17 seats over all parties. It was not a triumph because the Laborites, though winning only 295 seats to 321 for the Conservatives, polled the largest popular vote ever given to a political party in British history. Of the 83 per cent of the electorate which cast a total vote of 28.554 million, 48.7 per cent, representing 13.911 million votes, favored Labor, whereas an even 48 per cent, representing 13.721 million votes, favored the Conservatives. (In the struggle between the giants, the once mighty Liberal party, the party of Gladstone and Lloyd George, almost disappeared as a factor in British politics. Polling only 724,415 votes, compared with 2.621 million in 1950, it elected only six members to Parliament.)

Since the Conservatives must govern with a majority only slightly less precarious than the one Labor struggled along with in the last Parliament, there will be no startling changes in British policy either at home or abroad.

Like the Attlee Government, the Conservatives will continue to base British foreign policy on the North Atlantic defense pact and on close relations with the United States. They will not seek to reverse the historic decisions which freed the Indian subcontinent from imperial rule. They will keep on striving by negotiation and other peaceful measures, not by force, to salvage whatever can be saved from the Iranian debacle. They will pursue the Labor policy of a firm hand in Egypt. Toward efforts at the economic and political unification of Western Europe they will probably show somewhat greater cordiality than the Labor Government. With respect to Russia there will be no appreciable change, although the new Prime Minister may attempt one final effort, unless prevented by an American veto, at settling the cold war by a top-level conference with the Russians.

Neither will the Conservative victory lead to any profound reversal in domestic policy. The welfare state, which is not the exclusive product of the Laborites, will stay. So will most of the economic controls which the Attlee regime was forced to carry over from the war. There will be no lightening of the tax burden. Indeed, for business the tax burden may in some respects become heavier, since in the course of the campaign, to make wage controls more palatable, the Conservatives promised to introduce an excess-profits tax. Mr. Churchill will carry through unchanged the three-year rearment program initiated by Mr. Attlee.

Only in the nationalized sector of the economy will there be much of a reversal, and even there the extent of the change can easily be exaggerated. The steel industry certainly will be denationalized, and probably the transport industry. For the rest, the Conservatives will content themselves with decentralizing the administration of other State-owned industries. They will try, too, to reduce Government bulk-buying of commodities. That's about all the *tangible* change on the home front that will attend the change of government.

There may be important *intangible* changes. Mr. Churchill's team can be expected to display greater familiarity with foreign affairs than did some of Mr. Attlee's associates. It may be more expert, because more experienced, in administration. It will certainly bring new zest to the job of restoring war-shattered Britain to its former prosperity. After six years of rule, the Labor ministers were a group of tired men. At least they gave the impression of suffering from over-work.

Whether the Churchill Government will be able to inject new life into British business, to summon up the old spirit of initiative and enterprise, remains to be seen. Long before Clement Attlee took up residence at 10 Downing Street that spirit had grown very sickly. To fan it back to life the Labor Government went to the paradoxical length of setting up a Monopolies and Restrictive Practices Commission, thus becoming the first government in British history, as one observer remarks, "to show any interest in 'trust-busting,' American style." Trust-busting has not been enough. Material rewards might do the job, but the material rewards the new regime can offer are strictly limited. That leaves only a spiritual appeal, something like the "blood, sweat and tears" which Mr. Churchill offered on another grim occasion. Can the great orator invigorate his present policies with the same overpowering appeal of patriotism he used in Britain's darkest hour?

The new government takes office with the sincere sympathy and best wishes of the American people. It takes office in the face of a growing economic crisis at home and of the most difficult developments abroad. It is rested and confident. It has in Mr. Churchill an imaginative and inspiring leader. At this moment in history it seems better equipped than the office-weary Laborites to lead Britain successfully through a trying winter and through the dangerous years immediately ahead.

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The Vatican in world diplomacy: (I) France

Robert A. Graham, S.J.

(In his press conference on October 25, President Truman, when questioned about the appointment of an American Ambassador to the Vatican, said that we would have to get the controversy off our chests by arguing it out. AMERICA feels fortunate in being able to offer the present article, the first in a series, as its contribution to a better understanding of the issues involved. The author enrolled in the Institute of International Studies in Geneva, Switzerland, in 1948, where he devoted himself to research on the diplomatic relations of the Holy See. He writes from Paris, where he serves as a contributing editor of this Review. Ed.)

EVEN A CURSORY REVIEW of the list of states now represented at the Vatican reveals that a good proportion of them incorporate at home the principle of separation of Church and State. Among the countries with missions now accredited to the Holy See whose constitutions formally provide for separation the cases of Brazil and Belgium are particularly clear. Yet in these countries no question is raised today about the legitimacy or the utility of their respective embassies. Other states practising separation which are nevertheless diplomatically represented at Rome are El Salvador, Nicaragua, Uruguay, Cuba and Chile.

But the most conspicuous and significant instance of all is that of France. In 1921 France managed to patch up her quarrel with the Pope and to restore diplomatic relations with the Vatican without compromising the separation so dear to the European anticlerical. The history of recent diplomatic relations with the Holy See therefore proves that the existence of a system of separation of Church and State in a given country is no great obstacle, if it is an obstacle at all, to such a country's entering into formal diplomatic relations with the Vatican.

NO PARADOX

Is that a paradox? It is not. These states have business to transact with the Pope because the Papacy represents a unique blend of temporal sovereignty with the much more important religious and moral authority it possesses on the international plane. They therefore deal with the Pope in his capacity of moral authority, without that fact constituting, in their view, any violation of the system of separation to which they are committed. This was the decision taken by France in 1921, a decision it has never had cause to regret. The international community, in fact, understands well enough today that the question of diplomatic relations is separate and distinct from that of

Fr. Graham here tells how diplomatic relations between France and the Holy See, broken off in 1904, were resumed in 1921. U. S. readers will be interested to see how an anticlerical government, dedicated to separation of Church and State, found it quite compatible with its principles and very much to its interest to be diplomatically represented at the Vatican.

separation of Church and State. It is only in the United States, relatively inexperienced in world affairs and as yet little familiar with the international position of the Papacy, that this question any longer causes difficulty.

But at one time it was a stumbling block in France, too. In 1904 a violent rupture of relations with the Holy See had taken place, following papal protests over the visit of President Loubet to Rome. A few months afterwards, in 1905, anticlericals took advantage of the rupture to abolish the hundred-year-old concordat and to establish the regime of separation. The first world war passed without any official relations between France and the Holy See, although an unofficial French agent did what he could to counteract the work of the diplomats of the Central Powers. The French agent was assisted by the first British Minister, who hastened over in 1914 to mend this breach in the diplomatic defenses of the Allies.

The lessons of the war did not escape the attention of thinking Frenchmen. When a deputy named Lazare Weiller, Jewish in origin, came out for re-establishment of diplomatic relations with the Holy See in a series of articles published in the *Journal des Débats* in April, 1917, his proposals fell upon fertile ground. Weiller's efforts were seconded by the respected diplomat and author Gabriel Hanotaux, who greatly helped to carry the idea along. "Our absence from the Vatican," the deputy told his readers, speaking from his experience as the representative of France in several foreign countries, "has, during the last three years, been a source of undeniable weakness for the Entente." He warned that the end of the war would bring problems that would not permit France to indulge in the luxury of continued absence from the Vatican. "The great defect of our foreign policy," he wrote, "has been our absence from those points and centers where political forces converge. We run the risk of paying an even higher price if we persist in this course after the peace, when the time comes to undertake the long and difficult negotiations that will be needed to restore equilibrium in a world turned

FRANCE'S POSTWAR PROBLEMS

The point was well taken. After Versailles as well as before it, France had a multitude of delicate problems on her hands. Her difficulties were compounded by the political leadership that the victory in war had forced upon her on the Continent. She needed allies in Eastern Europe, for one thing. Modifications of the frontiers in the old Habsburg and Romanoff territories

raised an infinity of problems, some of which could properly be resolved only by recourse to Rome. It was intolerable for France's ally, the new Czechoslovakia, for instance, that a part of its subjects should be under the ecclesiastical jurisdiction of a bishop of another nationality, living in another country. It was imperative for France to lend its support to its friends for the furthering of France's own interests.

In addition, the new situation in the Near East, in Syria, Palestine and Constantinople, posed problems. France had hitherto counted upon its traditional protectorate of the Christians as an instrument of its influence there. Alsace and Lorraine had just been regained after having been under German sovereignty since 1870. The incorporation of these two provinces into France involved delicate political decisions in which the Vatican had its role to play, a role that Paris could ignore only to its cost. And Germany had already by 1920 made use of her restored rights to send strong diplomatic missions everywhere, including the Vatican, where it accredited an ambassador. This had disquieting possibilities for France, whose obvious first counter-measure was to make its own *acte de présence* at the Vatican.

The above considerations were frankly laid out by the French Government in its *exposé* of the motives that compelled the re-establishment of the old embassy at the Vatican after fifteen and more years of absence. Their importance and validity were not minimized by the deputies. But the great question was, did the re-establishment of the embassy imply any change in the existing law of separation of Church and State, or in any way prepare the way for such a change? It is certain that without assurances on this point the deputies would never have sanctioned the re-creation of the post.

NO CONFLICT

The answer they received was clear and unequivocal. The two questions, diplomatic relations and separation, were completely independent, declared the spokesman for the Foreign Affairs Commission in his report submitted to the Chamber on July 20, 1920.

What the Government proposes [he reported] is to create diplomatic and not juridical relations between the French State and the Vatican. No uncertainty is possible on this point. There is no question of re-establishing, or of laying the groundwork for re-establishing, the concordat. It is a question of re-establishing an embassy. Diplomatic relations by no means necessitate juridical relations. Many states are represented at the Vatican which live, like France, under the regime of separation. . . Nothing therefore justifies the assertion that the re-establishment of the embassy is a step having a confessional significance likely to disturb in France the interests or hurt the feelings of its non-Catholic citizens.

The same assurances were repeated in different words on July 22 by Deputy Nobelmaire in the name of the Commission on Finances. Said this report: "It is ex-

clusively a question of renewing diplomatic relations, which it is in France's interest to renew. . . . The creation of direct relations with the Sovereign Pontiff, if the Government is determined on this point—and we know it is determined and that the Holy See has accepted this point of view—will not affect, in any manner whatever, our legislation of laicity." The spokesman belabored his point: "Once more, the relations to be entered into with the Vatican are on the diplomatic plane exclusively, our internal legislation on religious worship being entirely out of consideration."

The history of subsequent relations of France with the Holy See proves that, in fact, a country can with profit and dignity enter into diplomatic relations with the Vatican without in the least compromising the particular system of relations of Church and State it has adopted for itself. In France, far from causing a trend in the direction of undoing the work of separation, the re-establishment of the Vatican embassy created an atmosphere in which peace was finally achieved between State and Church in France, on a basis of mutual respect.

ANTICLERICALISM NOT FOR EXPORT

The French anticlerical deputies, of whom there were very many in the Chamber and the Senate at that time, were aided in overcoming their doubts by the example of the arch-anticlerical Gambetta, whose famous dictum was that anticlericalism was "not an article of export," and who in his own time had fought on several occasions for the maintenance of the Vatican embassy. As long as their treasured separation was not jeopardized, they were as willing as Gambetta to deal with the Pope on questions not concerning internal politics. Their consent, once given, though reluctantly, was never withdrawn, nor did they have cause to regret their act. They took as their own the Government's thesis of March 11, 1920: "French diplomacy must be present wherever questions arise that have an interest for France. She cannot any longer be absent from the seat of a spiritual government where the majority of states have seen fit to be represented."

The analogy between France after the first world war and the United States after the second is striking. Neither had any intention of altering existing Church-State relations at home. Both were faced with a multiplicity of foreign-policy problems arising from disturbed postwar conditions throughout the world and from a position of political leadership consequent upon a war. France found that the Holy See constituted one of those major world focal points which, in the interests of her far-flung foreign-policy commitments, she could not afford to ignore. It is to the credit of the French deputies that they were able to perceive the correctness of the program proposed to them by the Government, even though they were far more impassioned over the question of separation than citizens in the United States have ever been. It will be a curious reversal of roles if practical Americans fail a test that impassioned French anticlericals were able to pass.

This is your cold war, too

John J. Meng

Mr. Meng is a professor of history in Hunter College of the City of New York. He was formerly chairman of the Department of Political Science at Queen's College in the same city, and also spent seven years on the faculty of the Catholic University of America. In the present article he points out that the Communist attack on the free world must be met on the level of intellectual as well as military struggle.

WORLD WAR III is under way—unrecognized, for the most part, but very real. It is total war. We Americans are aware of many of the dangers which confront us, but we are not equally aware of the sources of these dangers or the methods by which they are created. Too often we think of total war only in terms of great military movements, mobilization of civilian industrial effort, massive attacks on centers of population and industry. We note the world-wide threat of aggressive Soviet imperialism. By a variety of stupendous financial and military expedients we seek to fend off the dangers we foresee in this. In so doing we think of attack and defense too exclusively in terms of secret weapons and military might.

Armed force is indeed essential to meet the threat of Soviet aggression. But armed force alone is not enough. Certainly one of the most potent weapons in the Soviet arsenal—used repeatedly with success in the years since 1945—is the encouragement of internal division within the political and social structures of coveted areas. It is easy to oversimplify this complex process of creating internal dissension. The pattern of Soviet action has never been twice identical. Four specific procedures, however, may be identified in each historic instance of postwar Russian aggression: 1) The exaggeration and intensification of existing social evils. 2) Varied overt and disguised attacks upon accepted social and political theories. 3) Positive indoctrination of individuals with the tenets of materialistic communism. 4) An open or underground conspiracy led by nationals of the "target state" who are themselves devoted to the Communist ideology. The core of the Communist revolution in each state that has fallen victim to Soviet power since the end of World War II was a group of people convinced of the inadequacy of their existing social system.

Americans may not consider these techniques applicable to the United States. The leaders of the Soviet Union, however, give every indication of placing great reliance upon them. Since the men in the Kremlin are the world's outstanding experts in ideological warfare, their judgment may not be lightly dismissed.

Recent revelations of Soviet Communist influence in American official life during the depression years of the 'thirties and the war years of the 'forties have shocked the nation. A top-rank adviser to American Secretaries of State (and on occasion even to the President) is in prison, convicted of perjury because he denied under oath that he had been a member of the Communist underground. An Assistant Secretary of the Treasury died suddenly and under mysterious cir-

cumstances the day after it was charged that he had been affiliated with a Communist "apparatus" operating within the top-level echelons of the Federal Government. It has been asserted that other Government officials have been implicated, in one way or another, in activities of the same type. Do these circumstances convince either Russians or Americans that the pattern of conquest which has been so successful in the Iron Curtain countries will not work in the United States?

There are indeed characteristics of the American system which tend to make the Soviet task of internal subversion more difficult than it was, for example, in Poland. Yet we should not forget that a progressive, westernized Czechoslovakia, with a strong democratic tradition, also capitulated to the blandishments and pressures of Soviet communism. If the United States ever falls under the weight of Soviet arms it will be because the American society has first succumbed to the false lures and divided counsels of Communist theory and Soviet internal subversion.

The attack is real, dangerous and immediate. All the proven techniques of defamation, lying, exaggeration and misrepresentation are being employed in the struggle to condition the U. S. citizen's mind in a way that will lead him to support or to tolerate the principles of Soviet communism. Always there is a kernel of truth around which these attacks are arranged.

The first defense against internal subversion would seem, therefore, to be a positive program to eliminate the abuses which provide a springboard for Communist propaganda. Among the abuses in our own society which have supplied most potent ammunition to Soviet policy-makers are religious and racial discriminations and sharp economic inequities as between groups of citizens. It is true that we have done much to promote equality and tolerance. It is true that the Soviet description of America's social evils is in most respects inaccurate and false. Anyone who thinks twice about our social ills, however, will realize that much remains to be done. The world has never seen, and probably never will see, a society in which universal equality reigned. But there is reason to hope that the ideals of America's founding fathers—ideals which called for an equality of rights and duties under God and for respect for the dignity of the human person—can be fully realized.

Such respect cannot be created by the enactments of legislatures, the resolutions of clubs or the dictates of tyrants. It can have its birth only in the mind of the individual citizen. It is a personal responsibility of each thinking man. For Catholics it is all this and more.

For us it is the fulfillment of a positive mandate of the kind and loving Christ.

It is not enough for us to believe in the dignity of all men. That belief we must put into practice. Positive programs for religious understanding, for racial co-operation, for social and economic betterment of the oppressed and unfortunate, demand the support of all true Catholics. We need further to recognize the fact that love of neighbor is not an exclusively Catholic ideal, but that we have powerful allies among all sincere believers in the Judeo-Christian traditions. However, our religion must be vital and dynamic. We and our allies must live our doctrines of neighborly love and concern ourselves on the practical level with the elimination of social evils. The gulf between belief and action is too wide. It must be closed. This cooperation of religiously-minded people for social ends does not, of course, mean anything like religious indifferentism.

Deprive communism of the food of social ills whereon it feeds, and it must die. It would be sheer impracticality, however, to pretend that a simple resolution to "live one's religion" is sufficient to meet the Communist threat. Nor are the indiscriminate social "do-gooders" of any great assistance in the job we have on our hands. Social action that is worth-while must be intelligent, directed social action, founded on solid knowledge and understanding. This implies a second responsibility for the individual who would pull his weight in the war against communism.

He must learn. He should equip himself with two types of information. The first concerns the social structure of his own land, with all its advantages and defects. Social problems are intricate and must be studied to be understood. A wise choice by the conscientious citizen among alternative courses of action proposed by lawmakers, administrators, social workers and others demands an intelligent understanding of our society and its workings.

The second group of facts with which the educated citizen must be familiar are those dealing with the theories, aims, structure and techniques of communism. No military commander engages an enemy whose objectives, strength and deployment are totally unknown to him. Adequate intelligence reports are vital to the conduct of a successful war, whether on the military or the civilian front. Many unthinking and uninformed, though quite outspoken, opponents of communism damn everything which bears the slightest resemblance to anything done by Communists. Their lack of knowledge of what communism is and how its doctrines are spread often plays directly into the hands of the Communists themselves.

Communism is propagated most effectually by those

who are intellectually convinced of its truth. Its supporters are zealots of the first order. No intellectual effort is too great for them to make in the interests of their materialistic faith. If democracy is worth defending, it is worth knowing. If it is to be defended, it must be defended first by the power of the informed intellect. Our enemies do not quail before the prospect of long study and hard work—can we do less?

This is not all the story of the Communist threat to

America. More direct subversive action and even military pressures may also come into play at the opportune moment. A nation riven by social conflict, prostrated by economic ills, split asunder by divided counsels, is easy prey for the saboteur. Should such a situation occur in the United States, a determined minority might seize power and retain it with the aid of Soviet arms. This is indeed the pattern of Communist success in the countries the Soviet Union now controls.

The Communist underground "apparatus" exists in every capitalist state, whether Communist political parties have been outlawed or not. These machines of subversion are

highly disciplined, thoroughly trained and constantly alert. They are directly controlled from Moscow, although their members are generally nationals of the state in which they operate. This is the skeleton army of the revolution. It will be ready to strike whenever the opportune moment arrives. All appropriate measures must be taken to bring such actual subversive organizations to an end.

The difficulty here is that in acting against the underground saboteurs we run the risk of impairing the legitimate freedom of the individual in a democratic society. Limitations must indeed be imposed upon freedom in order to guard against license. Yet to destroy freedom would be to destroy democracy. Achieving the proper balance between liberty and authority is now, as it has always been, one of the most difficult problems for the democratic state to solve. Here again a level-headed intelligence is needed. We must guard ourselves against undemocratic excesses of zeal in battling the home-front Communist. Such controls as we may establish must be reasonable, equal, fair and just. This is a job which only informed citizens can carry through. The remedy will be worse than the disease if applied as the result of hysteria prompted by fear. Infringements of personal liberty will feed the mills of Communist propaganda and further divide the body politic.

The nation cannot, of course, confine itself to the domestic problem. The adequacy of present measures of American international action against communism is a subject for extended debate. Here also wise action



must be predicated upon adequate knowledge and balanced judgment. All loyal Americans will agree with the words of George Washington advising us to take "care always to keep ourselves, by suitable establishments, on a respectably defensive posture." The itchy trigger-finger or the explosive incident can (and historically has) upset the fine calculations of diplomats planning for peaceful solutions of international tensions.

The war goes on—now. The decisive engagement of that war is being fought here at home. It is a battle that does not cease. The real battle-prize is the mind of the individual. That prize falls to the enemy when men consent to the inhuman, illiberal, materialistic doctrines of communism. No less quickly does it fall to the enemy when men are indifferent to or unaware of the meaning and practice of vital democracy.

This is total war. Yet never before has war been so personalized on the home front. The American citizen, as an individual, has it within his capacity to deal a major blow at the power-mad men in Moscow. Knowledge, determination and action by American citizens in the cause of social justice for their fellow-men will be democracy's Public Weapon Number One.

What British Conservatives face

IT WOULD HAVE BEEN much better for all concerned if the Conservatives had been returned to power in Great Britain with a smashing majority of a hundred or more seats. As it is now, with a precarious margin of 26 seats over Labor and only 17 seats over all other parties, they lack the freedom of action which the harsh circumstances of their return to power so obviously demand. What Britain needs to cope with the present crisis in her affairs—a crisis greater than any she has faced in the postwar years—is bold and imaginative government. But a minority party which has to rule under the ever-present fear of being upset by a no-confidence vote cannot offer that kind of government. The risks are too great.

In the political stalemate left by the election there is, however, one saving feature—the personality of Winston Churchill. The type of leader who can glamorize even routine actions, he may be able to provide a spark, a moral and psychological uplift, which, if not an adequate substitute for bold action, may yet be enough to pull the country through.

The nature of the British crisis was well described by the London *Economist* on the eve of the election.

Britain is immediately faced with two interconnected crises, the crisis of solvency and the crisis of respect.

To the American public the crisis of respect is the more obvious. Even headline readers are aware that Britain has been ousted from Iran, that Iraq is muttering about concessions the British hold there, that

Egypt has told London to get out and stay out. The whole Mohammedan world is stirring and Britain, as the leading power in the Middle East, is taking the full fury of the awakening. The winds of Moslem nationalism are loosening the ties of Empire.

The more serious crisis, though, is the crisis of solvency. Were Britain strong instead of weak, the Persians would not have sent the Anglo-Iranian Oil Company packing, nor would the Egyptians have so recklessly consigned a solemn agreement to the waste-basket. Adjustments would inevitably have come, but were Britain her old respected and powerful self the whole process of throwing off the colonial yoke would be taking place in a more orderly fashion, and with greater awareness of the delicate balance of power in the world today. To play her proper role on the world stage, Britain must set her own economic house in order and do it drastically and now.

That's where the Attlee Government, despite valiant efforts and the economic leadership of Sir Stafford Cripps, failed. And that is where the Churchill regime may fail, too. For if there exist truly insoluble problems in human affairs, Britain's present economic problem is surely one of them.

Britain ended the war—her second major war in a quarter-century—on the brink of bankruptcy. Her industrial plant was run down; her foreign investments were largely gone; her trade was seriously disrupted. In the prosecution of the war she had incurred an enormous sterling debt—it amounts at present to more than four billion pounds—and the relationship between sterling and the dollar had become disastrously unbalanced. Britain could pay her sterling creditors only by unrequited exports—exports for which she receives nothing in return—or by transferring gold or dollars to their accounts in London. That is why, under the Spartan direction of Sir Stafford, Britons tightened their belts after the war, went without at home and shipped manufactures abroad. That is why Britain had to appeal to us for help, and why we granted her the 1946 loan and included her in the Marshall Plan. Without U. S. aid, which shored up her dollar position, Britain could scarcely have made it.

Prior to the outbreak of war in Korea, the British were making a commendable comeback. Britain's exports flowed to the whole world; her gold reserves and dollar balances grew; she had again a favorable balance of trade—even, for a time, with the hard currency countries. Korea reversed all that. The war loosed a severe inflation in world commodity markets which was not matched by a similar rise in the price of manufactured goods. Britain found herself paying much more for cotton, tin, rubber and copper, and receiving very little more for the textiles and machines she continued to send abroad.

The grim results can be read in current exchange figures. In September Britain had for the first time a net deficit with the European Payments Union. It amounted to \$204 million. During the first six months of the year, her over-all balance of trade with the rest

of the world showed a deficit of 122 million pounds. (Over the same period in 1950 she had a surplus of 42 million pounds.) During the third quarter of the year, the gold and dollar reserves of the sterling area, for which Britain is the banker, declined by \$598 million. All this explains why, during the week preceding the election, it was possible to buy pounds on the black (free) market in New York for \$2.39—forty-one cents below the official rate.

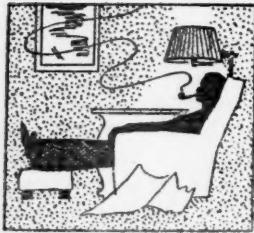
To complicate matters, inflationary pressures are breaking through the controls at home which up till now have fairly well nullified the working of the law of supply and demand. The cost of living is rising. Workers grow daily more restless. Wage controls are tottering, would be tottering even if Labor had been returned to power. Should the winter be severe, there will be shortages of electric power and a major coal crisis. On top of all this Britain must forge ahead with her rearmament program, even though that program contributes to inflation at home and renders more difficult the job of balancing her foreign trade. Every gun that is made, every plane produced means that much less for the export trade, and that much less for consumers at home.

How will the Churchill Government cope with the problem?

It hasn't much choice. It has to ask the people, if not for blood, at least for still more sweat and tears. Britain can be restored only if Britons work much harder and more efficiently, and consume even less than they are consuming now. Is that too great a sacrifice to ask? Aneurin Bevan thinks so. He is gambling his political future that it is. It's up to the Conservatives to prove him wrong.

BENJAMIN L. MASSE

FEATURE "X"



Invalided by an incurable illness, Miss Fedash pursues the writer's craft under difficulties. In three years over 70 of her articles have appeared in 25 magazines. Her present theme is "Alone—or just lonely?"

FROM TIME TO TIME during the hectic years of raising and educating their children, parents sigh for the days when the children will be grown and self-supporting. Mrs. Jim Doe dreams of afternoon bridge parties and teas, enthralling hours at the theatre, leisure for facials, manicures, shopping, or just glorious days spent loafing in the sun—when her children are grown. Her husband, beset with financial problems, hurrying home because the children are bedfast with colds, has his secret dreams too: long stag sessions with "the

boys," poker, golf, swimming, reading or sun-bathing—when his children no longer need him.

The years fly past on drab or golden wings. At last the longed-for day arrives. Mary died in an automobile accident; Therese is in a convent; Marie's in Korea with the WAC; Bob's leaving college at graduation for a position with a firm in the East; Joe's in the Seminary; Bill and Louise are happily married, living in California. The years have passed, the leisure is here; but where have all those dreams and plans fled? Jane Doe looks at her neglected hair, at her toilworn hands, thinking: "What's the use? Jim wouldn't notice a new permanent, Mary isn't here to tell me how nice I look—and ten manicures wouldn't improve these old hands." Those interesting books, parties, bridge, once so fascinating while just out of reach, quickly pall. Youthful friends have moved, died, or are now almost strangers. Jane Doe, who dropped clubs and social activities to raise her children, longs for the days when she was fully occupied, too tired nights to enjoy radio programs or neighborhood movies. Father roams the house restlessly, pacing like a lost soul from room to room, fussing because Louise and Bill haven't written lately, worrying over Marie and Bob, fuming because Ted broke their golf date to be present at his first grandchild's birth.

Both parents are just plain lonesome. While many families are close-knit, fortunate in that their married children live nearby and share their lives and children, too many find themselves in Jim and Jane Doe's position. This is becoming increasingly true today when families are smaller and war prematurely breaks them up. The old folks languish at home while the world passes them by.

Clearly, some intensive program is necessary to fill one's days. What to do about it? Just put out the lights and go to bed? Many such middle-aged couples do just that, in effect. They develop neuroses, vague ailments, aches and pains, spending more time in doctors' offices, psychiatrists' consultation rooms, hospitals, convalescent sanatoria and spas than in their homes. Yet often their chief, underlying ailment is just plain lonesomeness; an undirected, empty life which must be filled with something, even hypochondria.

Properly speaking, the intelligent time to plan for this future period of loneliness and adjustment is while the children are still small. Some far-sighted couples carefully buy bonds, saving for that time of leisure. They plan to use these funds for pilgrimages to favorite shrines in Europe or America—St. Anne de Beaupré, Lourdes, Fatima. Or they desire to tour the romantic Orient, or revisit their native lands, or decide on long ocean voyages to alluring spots in the South Seas. If finances permit, why not take some invalid along who longs and prays for this chance for a cure?

The fact of the matter is that no single person or middle-aged couple need plead loneliness, friendlessness or idleness when numerous organizations are crying for free services. There is more than enough work to keep unnumbered such couples satisfactorily busy

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doing endless good for suffering, homeless, love-hungry humanity.

For Catholic couples, the answers are legion. Now is the time for daily Mass and Holy Communion, for communing with God. Now they can make up, so to speak, for all those lost Sundays; those devotions to the Sacred Heart and Mary Immaculate, the rosaries, the Altar Society and Sodality meetings that were missed because Jean had the measles, Bob broke his arm, or father had to make a business trip, leaving mother home with small children. Leisure should first of all mean leisure for God, for becoming reacquainted with His saints and His written word, the Scriptures.

True, this will not completely fill one's life, but it will mitigate much unnecessary loneliness and calm jittery nerves, giving purpose and direction to lives unaccustomed to leisure. For the rest, there are Catholic societies seeking temporary homes for unfortunate children. Ever see those ads in the diocesan papers? "Pete needs a home—Louise longs for a real mother!" Contact your local Catholic Social Service Bureau. Give Pete a home; give Louise the mothering for which she longs. Then watch loneliness disappear, new interests creep into otherwise drab days, those inexplicable aches and pains fade away.

If this doesn't appeal to you, there are always parish bazaars and Canasta parties in the offing. Learn to crochet or knit. Take up that fine sewing you did in convent school, and make some dainty prizes for the party. They always need suitable prizes, and if these

must be bought, they take much of the profit meant for church needs. Get acquainted with your new neighbors by a friendly canvass for old clothes for the parish rummage sale. Perhaps your pastor needs parish census-takers. It would be a pleasant outdoor job for you, but another burdensome chore for him with his limited time.

There are the Sisters too, who usually need men and women drivers for their errands of mercy and official convent business. And our hospitals are overflowing with war veterans, TB and heart or cancer patients, all of whom need visits, reading to, errands run, etc. Every parish has its quota of shut-ins, who yearn to attend Mass, but who lie abed day after dreary day, with no one to share their interests, run necessary errands or brighten drab hours. The Red Cross needs helpers. Homes for the blind need persons to learn Braille and transcribe books into it. There's so much to do that nobody has the least excuse for idleness.

So, busy young parents raising small children, begin now to plan for that day when children will be gone to homes and careers of their own. With a little foresight, it is possible to keep up, or in touch with, early contacts that promise interest later. Put aside money, buy income-type insurance, purchase bonds, thus assuring comfortable old age. Plan now and middle age will not creep up unawares, finding you directionless, poor, alone. Meet it with a joyful, "Alone at last!" not with a dismal "Alone and lonesome."

MAYTEEL FEDASH

Quebec Letter

One of the really important documents published in Canada within the last few years has unquestionably been the Massey Commission Report. I have often referred to this commission in previous letters, while it was making its rounds of the country. A few months ago the commissioners, five in number, after spending two years at their task, presented the Canadian public with the fruits of their inquiry and deliberations in their bulky *Report of the Royal Commission on National Development in the Arts, Letters and Sciences*.

This voluminous report evoked, in general, widespread praise and satisfaction. Canadians felt immensely grateful to have at last the chance of grasping the state of Canadian culture as a whole. The Massey Report would have rendered a great service to Canada, if it had only sketched the actual portrait of Canadian culture. However, the commission also went into many details and drew up a long list of practical recommendations.

The commission was set in motion by the Federal Government so that Canadians could know much more about their own country, be informed on its history and traditions, have clear-cut ideas on the life and collective realizations of their nation. The Federal interest grew from the conviction that it was of national importance to encourage institutions which express the feeling of collectivity, favor good understanding and

LITERATURE AND ARTS

bring variety and abundance to the Canadian way of life, both in rural and urban centers. The national organisms (National Film Office, National Gallery, Library of Parliament, etc.) must serve the country at large and serve it efficiently.

To achieve its purpose, the Government formed its Royal Commission of Inquiry, quickly dubbed the Massey Commission after its president, the Rt. Hon. Vincent Massey, chancellor of the University of Toronto. The other commissioners were Père Georges-Henri Lévesque, O.P., dean of the faculty of Social Sciences at Quebec's Université Laval; Arthur Surveyor, a civil engineer from Montreal; Norman MacKenzie, president of the University of British Columbia; and Miss Hilda Neatby, professor of history and assistant dean at the University of Saskatchewan.

The commissioners traveled over 10,000 miles, visiting all the principal centers of the country. They held 224 sittings, 114 of which were public, interviewed 1,200 witnesses and received 462 memoranda. They made innumerable visits to colleges, libraries, universities, museums, radio stations, etc. Everywhere they encountered keen interest and attentive cooperation. One Nootka Indian, finding himself off the commission's main route, traveled 125 miles to ask their help in preserving the fast-disappearing native art of his tribe. Once the traveling and visiting were over, the commission retired to study its gathered information and memoranda, and then proceeded to fashion its report, which on publication became a Canadian best-seller.

To indicate the breadth and depth of the report in a short article is impossible. But we can intimate the value of the report in singling out the comprehensive picture it gives of the actual cultural state of Canada. It is all too clear that Canada's cultural growth has not kept pace with its phenomenal economic strides. For instance, the commission could not help remarking that Canada was the only country of world importance that reads more foreign than Canadian periodicals, to the exclusion of local papers.

It is not too difficult to explain this cultural lag. After all, the 15 million Canadians are scattered over an immense expanse of land. There are two languages and two separate cultures, English and French. There is also the overwhelming influence in literature, radio, etc., of countries such as the United States, England and France.

The American influence on the Canadian way of life has been indeed formidable. The American press, radio, books really invade the country. While completely and humbly grateful for the great helping hand of American cultural foundations (Carnegie, Rockefeller and others) and the inevitable benefits of cultural exchanges, still the commissioners could not but view with alarm the exaggerated encroachment of this American influence on the Canadian scene. There is a Canadian way of life just as there is an American way of life. Therefore, the Massey Commission pleaded for a more stimulating growth from within, from native institutions.

Among the many recommendations of the commission, one received much public attention and acclaim—immediate Federal aid for the struggling universities. These institutions serve as possibly the most important stepping-stones to the advancement of Canadian cultural progress. The result has been that the Federal Government has decided to help the universities.

Will the Federal Government act on the many other recommendations of the commission? Perhaps that would be asking for too much. Still, if the Government can at least make the national organisms, such as the National Film Office, Art Gallery, Museums, more serviceable to the public at large and establish as soon as possible a first-rate national library at Ottawa, definite progress will have been made toward forming a strong national spirit.

There has been, of course, some criticism of the report. Some foresee the danger of over-centralization and state control of national culture. Others do not approve of the commission's stand on television. There was also some complaint about the report's strong plea for generous assistance of the humanities. The commission has, indeed, made a stirring eulogy on the place of the humanities in a country's formation.

I think that the commission did not intend to imply that the Federal Government should interfere with the Provincial governments' independence in educational matters. It only wanted the Federal Government to make a solid contribution to that side of cultural development which might be called national and which receives the necessary fillip from institutions on a national scale. Let the Provinces exercise the necessary surveillance. Also with regard to the report's insistence on the support of Canadian humanities, the commission is only endeavoring to restore a balance, since the Federal Government has launched and supported the National Research Council, a strictly scientific undertaking.

The commission foresees the objection that to put its many recommendations into effect would call for a considerable financial outlay. It answers simply by pointing out that this financial expenditure would be only a fraction of the country's bill for national defense.

ANGUS J. MACDOUGALL

Subject for Prophecy

Let us turn, now, from the rigid clocks,
Turn from the heart-strung coils contrived
To hold the moment captive. They confine
Too small a present from the unbounded whole.
Look out upon the vast
And open thoroughfares of time to where
The instant's exclamation speeds,
A fugitive, and free.
For there, upon a distant sun,
The light that shone on Pericles,
Or shattered into darkness on Christ crucified,
Is only now arriving.
At this immediate hour of striking bells,
A far-off eye, upon a far-off star,
Might see the pyramids in building, or observe
That stubborn Genoese
Dare the sea-horizon's false finality,
And, on another Indies, still
His caravels.

Let us turn, then, from the narrow moment,
Turn from tensions of the moment's fear,
Remembering
That this, our anxious now
(That holds us fixed upon its little stroke),
For some dim world among the nebulae,
Has not yet come,
Is still the uncreated future, the unknown—
Subject for prophecy.

GEMMA D'AURIA

Part smear, part objective

THE GENERAL AND THE PRESIDENT

By Richard H. Rovere and Arthur M. Schlesinger, Jr. Farrar, Straus & Young, 336p. \$3.75

Last April the American people turned out in unprecedented droves to welcome home a returning General of the Army. It mattered little that just four months previously the same General had been forced to order one of the most disastrous retreats in the history of American arms. It mattered less that he had been stripped of his command for presuming to usurp to himself functions reserved under the Constitution to civilian authority. General Douglas MacArthur had his hero's reception.

It has been remarked that it should be easy to admire MacArthur to the fullest measure as "an Arkansas-born military officer who likes a breakfast of three-minute eggs, toast, tea and a short nap after lunch." The hysteria attending the General's return soon proved that such measured admiration was not to be. On the floor of the House shortly after MacArthur's congressional address of April 19, Representative Dewey Short (R., Mo.) set the mood of the majority of Americans. Decidedly out of character, the Congressman, who has been known on occasion to carry the fabled skepticism of his home State to extremes, cried out, "We heard God speak here today."

In the meantime the President of the United States was publicly booed and burned in effigy. Otherwise responsible officials described him as an assassin, a rumpot, a plotter and a heedless sacrificer of human lives. The pages of the *Congressional Record* have him down as a fish, a pig, a stupidity and a traitor. That dignified member of the United States Senate, Joseph R. McCarthy (R., Wis.), publicly belabored him in terms this Review would consider unprintable. So far had sheer emotion carried the American people.

Against such an emotional backdrop *The General and The President*, authored by an associate professor of history at Harvard and a *New Yorker* profiler, proceeds to record the events which led up to the dismissal of General MacArthur and the bitter controversy which followed. In so far as it appraises the issues involved, the book is objective enough. The authors, however, in an effort to account for the emotional impact of MacArthur on the American people, consider it germane to their purpose first to tear the MacArthur legend to tatters. "It must be

established that MacArthur is not God." They do too good a job.

Though MacArthur had become a legend, up to the moment of his dismissal he was never a "central figure in the American consciousness."

Like most heroes of legends, however large, he was to a degree a spectral, disembodied form . . . In his case the reputation, the legend, the history and, in a real sense, the man . . . had been made during a fourteen-year period in which MacArthur had not once set foot in the United States.



Rovere and Schlesinger attempt to fill out the spectral form, and a considerably less deified, flesh-and-blood MacArthur takes shape. The reader, however, begins to wonder whether this emergent, all-too-human MacArthur deserves any place at all in the American hall of fame.

The authors level severe criticism at certain of MacArthur's actions, beginning from the early days of his military career. They question his part in the court-martial of Major General Billy Mitchell during the 'twenties. They take him to task for disbanding, while he was Chief of Staff from 1930 to 1935, the mechanized force so patiently built up at Fort Eustis under Colonel Adna Chaffee. MacArthur fares disastrously as they scrutinize his conduct of the Philippine campaign during the early phases of the Pacific War, implying that he was responsible for the disaster at Clark Field and for the delay in ordering the retreat to Bataan.

Such criticisms as they offer could have been most impressive, had they been presented in a context of complete objectivity. Though the authors admit that the MacArthur myth will die hard, "if only because so much genuine achievement underlies it," the reader is hard pressed to find any evidence of such achievement. In "de-divinizing" the man, they overdraw the picture of his human failings. They ignore his accomplishments. The reader who cannot abide even ob-

BOOKS

jective criticism of his hero (and there are many such) will be enraged. This is unfortunate, for it is just such a reader who would profit most from the latter part of *The General and The President*, were he able to approach it with a calm mind. Neither will the open-minded reader, seeking an unbiased appraisal of the General's career and personality, find what he is looking for.

It is a pity that such a slanted view of MacArthur, the man, should precede what is really the core of *The General and The President*. As the authors proceed to the Senate investigation of the MacArthur recall, they offer a balanced summary of the testimony taken at the hearings. For this the book is invaluable.

MacArthur challenged the very bedrock of American foreign policy. He questioned the need for a Western alliance and the effectiveness of the limited war. He denied that we must concentrate on one essential enemy. Further, he disagreed with the Administration's belief that the Soviet Union was that enemy. What George Kennan has called "the long-term, patient but firm and vigilant containment of Russian expansive tendencies" was to MacArthur no policy at all.

The authors do not hesitate to take sides in the controversy. Yet there is an attitude of fairness throughout this portion of the book which is not found in the earlier sections. Though the contradictions involved in the MacArthur strategy are laid bare, still the searching analysis to which that strategy is submitted is objective. Though the authors stress the soundness of the contrasting Administration policies, no one could possibly quarrel with the detached way it is done.

Rovere and Schlesinger have tried to accomplish two things in *The General and The President*. By puncturing the MacArthur myth they have sought to relegate the General to his proper place in American history. In this they have failed. They have not only removed the image from its perhaps undeserved pedestal—they have smashed the idol to bits. Still the authors have met the challenge of their title. They have done an excellent job in minutely examining the issues involved in the Truman-MacArthur controversy. It is therefore a must book even for the inveterate MacArthur worshiper, if he can get by the early portions without suffering a stroke of apoplexy.

VINCENT S. KEARNEY

Heroes in humble places

BETTER A DAY: The lives of Fifteen Heroic Brothers of the Society of Jesus

Edited by John P. O'Leary, S.J. Macmillan. 341p. \$4

Taking its title from a verse of the Psalmist, who esteems a day spent in the courts of the Lord worth more than a thousand elsewhere, this book is a revelation. The life of a humble lay brother can often reveal a tale of adventure far more thrilling than fiction, a story of heroism that deserves a lasting place in literature, a devotion to an ideal that can be evaluated only in heaven.

Here are fifteen such lives that span the last four centuries. They are as externally different as the backgrounds of the English, Italian, German and Japanese brothers whose stories are told. They are as inwardly alike as the French, American, Dutch, Irish and Spanish sons of Loyola are in the common consecration to an ideal. The fifteen priests and scholastics of the West Coast who have chronicled these lives write in a style that often changes like a kaleidoscope showing a new picture.

Nicholas Owen, now beatified for his heroic martyrdom under Elizabeth, appears as "Little John," the carpenter who built secret hiding places in the Catholic manor houses of England. So skilled was he with mortar and trowel that many a priest owed his life to the brother's cleverly constructed hideouts. One chamber might be in a staircase landing, another was entered through a false cupboard, a third through the side of a chimney. Year after year "Little John" kept one step ahead of the pursuers until that fateful day when he emerged from one of his holes in the hope of diverting the attention of the searchers from the priests who were hidden within.

Brother Wuerth, the skilled accountant who outwitted the Nazi officials searching in vain for some irregularities in the ledgers; Brother Schrein, whose artistic brush added beauty to many churches and colleges in America, and Brother Harrick, the Irish immigrant who forsook the hectic life of a gold miner to become the porter at St. Ignatius and one of the best known and beloved characters in San Francisco—all these add variety and charm to the book.

The frozen North of the Alaskan missions, the lonely veldt of South Africa, the country of the Mohawks when the Dutch were in Fort Orange, the plantations of Southern Maryland raided by the British, are the background for other thrilling tales. One of the most interesting deals with the

fascinating adventures of Abdullah Isai, who set out from the court of the Grand Mogul to prove by his journey that Cathay and China were one and the same place. Abdullah Isai was Brother Benito de Goes, a Portuguese.

These histories of humble men devoted to the service of God amid such varied surroundings are alike in the heroic spirit that inspired them. James Kisai dying on the cross in Nagasaki; William Saultemouche, a martyr of the Eucharist in France; René Goupil, a martyr of the Sign of the Cross in New York State were all animated with the love of Christ crucified.

Better a Day would make an excellent gift for a seminarian, priest or brother, and is inspiring reading for anyone.

JOHN J. SCANLON

Climbing toward God

THE ASCENT TO TRUTH

By Thomas Merton. Harcourt, Brace. 318p. \$3.50

Strictly speaking, this is a book without an ending, a study without a solution. It seems like an attempt to put the ineffable into words, and to capture the mystical in the net of analysis. Certainly it is no fault of Fr. Merton's that the experiences of high contemplation refuse to be catalogued in any A.B.C. simplicity. He has no designs here to say a final word or to close an investigation.



His purpose is rather to list and explain the various factors involved in this climb towards God, and to allow to each one of them its specific contribution to the great desideratum—union with God. We have grown to expect from the distinguished Cistercian author a high degree of self-revelation in his books. I am certain that there is much of it here, but it

is no longer as direct as in his previous works. It is rather oblique and almost anonymous, but apparent enough to make it clear to a reader that he is unfolding for general view some of the hitherto-unwrapped treasures of his experience.

The ascent to Truth is not easily charted, when the way in question is the way of infused contemplation. Ordinary human language runs into heavy weather as paradox succeeds paradox, and normal terminology gets clogged in such phrases as "the knowledge of the unknown," "illumination without light," "happiness in passivity" and so on.

Almost of necessity, the expression seems turgid in places, and your reading stops with a gasp of unreality in the face of a passage like the following: "the intuitive appreciation of the Absolute Being of God, an intuition which is not only speculative but qualitative, tinged with affectivity, by virtue of the analogical light shed on the idea of the Creator by the intense vitality and joy which the spirit realizes in itself as His creature." Citations similarly intricate might be multiplied to show that Fr. Merton's study demands very careful reading.

In his effort to assay the values of intellect and will in the formation of the true contemplative, to unravel their interplay as forces disposing the soul for mystic union, Fr. Merton chooses as his guide St. John of the Cross, the "safest" of the Mystics, and surely the most uncompromising. The choice is singularly happy in view of St. John's insistence on pure faith, Christ-centeredness and loyalty to the teaching Church. There is no effort here to re-edit St. John. On the contrary, the author, who does modernize some of the terminology and does illustrate from current conditions, inevitably and with due humility falls back on selected passages from the Saint for corroboration and classic support.

Much that is said is repetitive. It has to be, since the subject matter is treated exhaustively and is limited to the psychological and supernatural progress of the soul in only one of its activities, "the ascent." Fr. Merton's finest offering is his fearlessness in grappling with the sternest difficulties. No stiffer problems exist anywhere in the entire field than the analogy of being, the obscurity of Faith, the discernment of spirits and the Holy Ghost's instruction of the soul by Knowledge, Understanding and Wisdom.

These four topics cry for discussion. Fr. Merton answers the cry with eagerness, with penetration, with fulness. He is confident enough to make

The life story of the lawyer saint . . .



BERNARDINE REALINO RENAISSANCE MAN

by Francis Sweeney, S. J.

Seventeenth century Italy forms the background for this colorful biography. Born at the crossroads of medieval faith and a revived pagan culture, Saint Bernardine Realino was reared as a gentleman's son. He was trained for government service in the cities and universities of Italy, but at the age of 33 renounced his birthright to give himself to the service of humanity. The account of his early days, his years in the novitiate, and his long, humble service in the town of Lecce will interest students of Renaissance life, directors of Catholic action, and everyone who enjoys a readable and inspiring story. A splendid addition to the lives of the saints. \$2.75

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definitions; scholarly enough to be downright and authoritative. His treatment of these four challenging questions proves his fine competence in the rarefied atmosphere of faith, grace and union.

The value of this study must be gauged largely by our expectations. Since it has "not entered into the heart of man to conceive" what union with God really is, even when consummated in light (the *lumen gloriae*) we can scarcely expect full and definitive answers on the nature of that union when it is established in darkness, the night not only of the senses, but of the spirit.

Those choice spirits who are gifted with the lofty graces of infused contemplation should discover in Fr. Merton's study a sturdy safeguard against delusion, self-complacency and quietism. The rest of us, still at the foot of the mountain, can learn from it to praise God for his loving condescension, and to beg from Him the courage to take those first climbing steps towards His rich rewards.

R. J. MCINNIS

DAN ENGLAND AND THE NOONDAY DEVIL

By Myles Connolly. Bruce. 143p. \$2.50

Since so few writers choose to do so, it is fortunate that Myles Connolly dares to write a book about the joy of living—of Christian living. Dan England is a lot like Mr. Blue, more mature, but gifted with the same wisdom and simplicity, and hence the joy of a working Christian.

Dan was a writer of detective stories, but he believed that his was the vocation of talking. This is an ingenious device of the author's, and one not entirely out of keeping with reality even if there are those who would have a harsher word for it. There was something inspired about Dan's talk; he saw the wonder of things, all the things too easily accepted. And his talk brought life and hope and vision to the strange assortment of friends he collected about him: Briggs who felt himself a good "religious editor" because he had no religion; Barney, the punch-drunk fighter; Archer, who betrayed Dan's trust; and the young newspaperman who listened to Dan that he might tell the story.

Dan England warmed the hearts of his friends with words and with wine. In the midst of the joy he brought them, he was mindful of what Léon Bloy has called the one unhappiness, "not to be one of the saints." He knew that unhappiness and he blamed the noonday devil, the one who "distracts, disrupts, takes away purpose and patience and time." Dan fought the

noonday devil, entering the lists with a truly formidable enemy. The outcome is the story.

Is this a fantasy? I think not, even if the noonday devil would enjoy pinning the label of fantastic on Dan England. Dan seems pretty much at the center of things, deserving one of his own favorite toasts: "The wisdom of God is the folly of man. To the fools of God!"

MARY STACK MCNIFF

THE UNITED NATIONS AND POWER POLITICS

By John MacLaurin. Harper. 468p. \$5

The author of this book states that "This is a book by a layman for laymen. Its purpose is to help the reader to understand world affairs." It can be conceded that any attentive reader will gain from it invaluable information and insight into the workings of the United Nations and the specialized international agencies under its aegis, but there can be no question that the book will provoke more confusion than understanding.

It is unfortunate that such a well-intended and scholarly executed study should be marred by harsh and carpentering criticism, not only of the U.N. itself but also of the foreign policies of the United States and Great Britain. Very curiously, the USSR comes in for little criticism, and this of a rather mild calibre as compared to the scathing and emotional attacks leveled against the West. Indeed, it becomes quite clear that the author—writing under a pen name—considers any menace to civilization from communism ridiculous for sane and intelligent people.

It is evident that the author is really a pseudo-liberal clamoring for the enforcement of humanitarian principles for world peace, racial equality and the promotion of international relief and welfare projects, while simultaneously he is strangely silent and oblivious to the present war of communism on all organized governments as well as organized religion.

Actually the impression conveyed by the author's argument is this: The U.N. as operated today is a "rump" institution miserably unable to maintain the peace and ought to be scrapped or transformed into a world government. Whether the new world government is communistic or democratic is quite immaterial as long as the latter will refrain from "capitalistic imperialism" and "exploitation" of the peoples throughout the world.

The U. S. and U. K. should make concessions in the struggle for power and extend good faith to the USSR, the satellites and Red China. Experts

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in the social sciences and jurisprudence working through the world government can accomplish all the important measures of reform, relief and world peace. Religious persecution on the terrible scale of today is of no moment. These philosopher guardians will have a field day once they can possess the power to eliminate the obstructionists of "The Brave New World."

In view of the Korean affair and the war against communism which ensued, none of which is covered in these pages except for a lengthy footnote, many of the denunciations of the U.N. and policies of the U. S. and U. K. are totally unwarranted and false. One can only conclude that this purported appraisal of the U.N. in world politics is misleading and unsubstantial.

MATTHEW M. MCMAHON

STIMULI

By Ronald Knox. Sheed & Ward. 214p. \$2.25

UNLESS SOME MAN SHOW ME

By Alexander Jones. Sheed & Ward. 162p. \$2.50

ADVENT

By Jean Danielou. (Trans. by Rosemary Sheed). Sheed & Ward. 181p. \$2.50

Msgr. Knox's book is a reprint of brief sermons which originally appeared in the London *Sunday Times*. The sermons were written during the war "when one's friends seemed to need comfort rather than admonition," and yet they are meant to be stimuli, too. They are left in their original capsule form, though they could easily have been expanded. "A gnat's sting," says the author, "is better than no sting at all."

Of these sermonettes some deal with the Liturgical Cycle, others with the saints, and the rest with the daily problems which are always present but have a special accent in time of war.

The comfort to be derived from these sermons, especially by people under attack, may be typified by the following extract: "Surely we have a right to guess that the acceptance of suffering, even when grudgingly given, when there is murmuring at times, has nevertheless a value in God's sight."

And the sting? This seems a good example:

To ease your depression by inflicting it on others; to pride

yourself on being more disillusioned than they; to wreck, with deliberate *schadenfreude*, the last outposts of their optimism—all that is a kind of intellectual cruelty which, though the pious manuals may not catalogue it among the sins, is something less than Christian.

Some essays, written for the *Catholic Gazette* by the Scripture professor of Upholland College, are now brought together to make a fascinating book on Old Testament interpretation. Whether Father Jones is writing about the nature of biblical inspiration, the relation of truth to various literary forms, the interpretation of Genesis, or other equally delicate and difficult matters, he never loses that urbane and friendly awareness of his reader that helps make his book a delight from cover to cover.

An introduction written for the average reader, this book, as the author says, is an effort to offer in light form for delicate digestions a little of the rich food of biblical learning that is contained in weightier volumes. Even seminarians may lay aside their heavy tomes for a couple of hours and find in these cheery pages exhilarating incentives to a more enthusiastic study of Holy Scripture.

Besides very helpful chapters on

Genesis, Father Jones offers interpretations of the Book of Jonas and the Canticle of Canticles, the first of which he sees as the divine answer to hard human justice—"Shall I not spare?"—and the second as an allegorized history of the relations of God and Israel. For many the last two chapters will have special interest, dealing as they do with Judaism and Christianity. Here in the light of certain New Testament texts the author writes with genuine sympathy and equal provocativeness. The Jew, for whom conversion is treachery, must be helped to see that there is no treachery but to God.

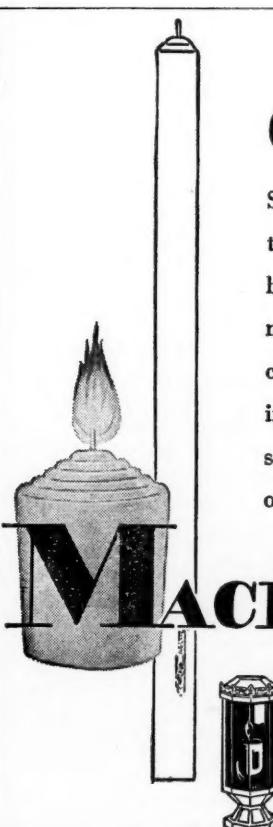
Almost a companion piece to the foregoing, Père Danielou's book deals not with the liturgical season, but with the advent of Christ to nations and to individual souls. By studying the relation of non-Christian religions to Catholicism the author hopes to contribute to the formation of a sound missionary spirituality.

It is an old problem. Do non-Christian religions contain any truths that can form a link with the Gospel, and may even help eventually to enrich Catholic understanding of the Faith? Or are these religions so contrary to the Faith that for converts from them conversion must mean self-annihilation?

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For *Père Danielou*, religions like Judaism, Buddhism and the fetishist cults are not so much false as *old*; whatever truths they severally possess are but preparations for the Gospel and are therein eminently contained and fulfilled in the perpetual novelty of Catholic wholeness. Conversion therefore must involve a willingness to be superseded, a readiness to surrender old forms incapable of holding the new wine. It is the mystery of death alongside the mystery of life.

That the willingness to die into life was the attitude of the great precursors the author proves, with great biblical learning, in studies of Abraham, Melchisedech, John the Bap-

tist and the Blessed Virgin Mary. A chapter on the Angels and their mission serves to put the human drama into the vaster context of universal sacred history. To read this makes one feel that he has walked out of a house into the world. Best of all are the studies on the missionary aspects of the Cross and the Ascension. For many, including the reviewer, this chapter on the Ascension will come with something of the surprise of a new revelation.

This small book, attractive in style, is so crammed with biblical, theological and spiritual learning that no review could do it justice.

FREDERICK A. HARKINS, S.J.

THE PRESIDENT'S LADY

By Irving Stone. Doubleday. 338p. \$8.50

In the succession of characters Irving Stone has brought to life through his own unique medium, the biographical novel, *Vincent Van Gogh (Lust for Life)* and *Jessie Benton Frémont (Immortal Wife)* remain the best that he has done. If these two have an edge on the others, including his latest, *The President's Lady*, the difference lies in the stature of the subjects themselves rather than in any defection in Stone's gifts. For all the best Stone talents are here in abundance, but Rachel Robards Jackson was not the woman that Jessie Benton was.

There was a cloud over Rachel Jackson and no matter how hard the author tries to win sympathy for her, the feeling persists that here, after all, is a woman who has flouted not only the laws of society but also the laws of God. She must have expected that society would exact a penalty, though God would deal more mercifully with her than did her contemporaries.

Rachel's divorce from Lewis Robards cast a shadow that lengthened until it threatened to ruin her marriage to Andrew Jackson and his career, and stands in the way of the reader's wholehearted sympathy. Certainly in her lifetime she suffered the full measure; the scandal finally took her life. One wonders if even the fulness of Andrew's love and devotion to her was worth the price. Only Rachel Jackson knows the answer to that, though we can get a hint of it in her poignant desire to remain always hidden away from the prying eyes of the world.

In many ways she was a splendid woman. Lacking the consolations of religion—there is little mention of it in her background and in the primitive society in which she lived perhaps little opportunity for it—she turned to the consolations of human love. Cast off by the insanely brutal Robards, whom she tried repeatedly to please, she found with Andrew Jackson, a promising young lawyer who boarded in her mother's house, the full return of the love she had lavished on Robards.

From her marriage to Andrew flowed all the miseries and humiliations, all the bitter defeats and scandals that beset them all the years of their life together and finally deprived her of her own life. She was a familiar figure to neighbors who were ill or in need, going among them as a ministering angel, knowing that all she would get for her pains might be the bitter taunt "adulteress." She knew the unrelieved ache for a child of her own.

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but she was generous enough in her grief to adopt a nephew and to raise another one as her own. Reviled and rejected by her enemies, she repeatedly begged Andrew to forgive his. She was not a small woman by any means. But the moral implications of Rachel's story cannot be ignored.

A tremendous amount of research has gone into this book, but as usual in Stone's novels it is not obtrusive: the people and not the historical facts are important. While Rachel is the dominating character, Stone does equally well with Andrew, achieving a vivid picture of that explosive, rugged individualist without ever resorting to profanity. Yet there is no doubt in anyone's mind that Andrew frequently blew his red-headed top.

Stone can always be depended upon for delicacy and good taste, and here he handles an explosive theme with a sensitive and restrained touch which at the same time leaves no doubt of the intensity of the love that existed between Rachel and Andrew Jackson.

FORTUNATA CALIRI

From the Editor's shelf

INTRODUCTION TO PAUL CLAUDEL, by Mary Ryan (Cork University Press, 7/6). Reviewer *Edwin Morgan* finds that Professor Ryan gives a brief but adequate analysis of the philosophy and technique of Claudel, indicating his roots in Rimbaud and Baudelaire and the influence which the Bible and the liturgy had upon him. She completes her work with a well-documented study of the major poems, showing that the background of all his writing was always "his greatest discovery—his sense of God."

VENTURE IN THE EAST, by Bruce Lancaster (Little, Brown, \$3), takes for its locale Japan in the days when the American Colonies were getting established on the other side of the world. Diplomacy, social customs, intrigue, plots and actual warfare and a charming love story all go to fashion a very credible and interesting historical novel in which, says *Catherine D. Gause*, the author's erudition and craftsmanship are evident.

SINGING IN THE MORNING AND OTHER ESSAYS, by Henry Beetle Hough (Simon & Schuster, \$3.50). In these essays, seldom more than a page in length, the author celebrates the seasons of the year from "March Omens" to the appearance of song sparrows in the final days of February. It is full of Martha's Vineyard with all its island charms. Reviewer *Mary Stack McNiff* says: "Everywhere the things which God created are good—they're just a little more so on the Vineyard."

THE WORD

"His enemy came and sowed weeds among the wheat" (Matthew 13:25, XXVI Sunday after Pentecost).

A delicate garment is stained. You get out the cleaning fluid and apply it to the spot. Oh, but you've rubbed too vigorously. Now the garment is ruined.

A finger is infected. You had to open the wound. But why didn't you let a doctor do it? Now you have a real case of blood-poisoning.

An enemy sowed weeds in your wheat field. They were no ordinary weeds but a kind that closely resembles the wheat in its early stages of growth. You meant to root out the weeds, but you pulled out the wheat as well.

Our Lord warns us in this Sunday's gospel against intemperate zeal to eradicate evil—that is, evil in others. There is little danger that we shall exceed the measure of discretion in rooting out our own defects. If we painstakingly cultivate this field, we shall acquire the spiritual vision to see the mote in our neighbor's eye and help him to remove it.

The parable of the weeds in the field is so important that Jesus explained it in detail. He Himself is the sower of the wheat. The devil sows the weeds. "The field is the world; the good seed the sons of the kingdom; the weeds the sons of the wicked one . . ."

When Our Lord told His disciples that the weeds were to be allowed to grow until the harvest, He did not mean that they were to be tolerant of error or sin. The brothers James and John knew what He meant. They had wanted to call down fire from heaven to annihilate the unfriendly Samaritans.

ANGUS MACDOUGALL, S.J., is a seminarian at l'Immaculé Conception, Montreal, Canada.

FREDERICK A. HARKINS, S.J., taught Theology at Weston College and is now at Mansfield, South Norwalk, Conn.

MATTHEW M. MCMAHON, author of *Conquest and International Law* (1940) is associate professor of Political Science at St. Ambrose College, Davenport, Iowa.

MARY STACK MCNIFF, former librarian, has done extensive studies in Renaissance English.

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tans. Jesus rebuked them, for He "had not come to destroy men's lives but to save them." We are therefore to be patient and merciful toward those who are involved in error and sin. We are to be especially tolerant of the intolerant.

God knows we have occasion enough in our times to practice this form of the charity of Christ. The intolerance of the Samaritans toward the Jews was slight in comparison with what many Catholics have to put up with today.

"Lord wilt Thou that we bid fire come down from heaven and consume them?" God grant that the fire of His love come down and transform them—the Communists, the materialists, the atheists, all those who are led astray by error or stained by sin. The weeds or cockle that Our Lord speaks of in the parable refer not only to these, but especially to Catholics who belong externally to the Church but whose lives are devoid of grace. Unless they, too, are transformed by the fire of divine love they are destined to the eternal fire.

Many a one who now is numbered among the persecutors, as was St. Paul, will undergo a transformation before the harvest. It was for their sake that Our Lord cautioned care "lest in gathering the weeds you root up the wheat along with them." Have we, as Catholics working in the field of Christ, refrained from rash judgments, bitter retorts and uncharitable acts that injure the wheat destined for the harvest?

JOHN J. SCANLON, S.J.

THEATRE

THE FOURPOSTER. Few subjects are more fruitful of dramatic material than marriage. Like the human skeleton, it is always basically the same; like the human personality, it assumes infinite variations. Every marriage is the same, yet each marriage is different. In *A Doll's House*, marriage is a social problem, an institution overripe for reform. In *The Father*, which reflects the most sanguinary aspect of the war of the sexes, it is a torture chamber in which the mother eventually devours her mate.

In *The Fourposter*, by Jan de Hartog, marriage is just marriage—a mixture of love, headache, heartache and solid comfort. This comedy, in which only two characters appear, Agnes and Michael, is not merely a story of conventional mating, but the chronicle of a union that endured a full generation.

We first see Michael when he strides into the bedroom with his bride in his arms, and see him last when, barely able to lift her, he again takes his wife in his arms and totters out of the room forever. Between the first entering and last leaving, thirty-five years have passed, a family has been raised and a life has been lived.

It was a long marriage, measured by the calendar; and, as marriages go, a happy one. Otherwise, it was not distinguished in any way that would interest a psychiatrist or a novelist looking for material for a great romance. Agnes and Michael were never confronted with a great crisis nor shared a great triumph. Theirs was what some would call a rather humdrum marriage.

But to Agnes and Michael their marriage was eventful and significant. There were the nervousness and anxiety that preceded the coming of the first baby, and later on Michael's peccadillo, probably only a matter of wishful thinking, that enabled Agnes to consolidate her moral ascendancy in the family—a position women usually gain as a marriage begins to mature. There were worries about the children, of course, and finally the emptiness of the house when they have gone out into the world to make their own marriages and careers.

These are familiar and commonplace things, but as described by Mr. de Hartog they seem vital and important. His approach to his characters is both wise and sympathetic, as if they were his friends rather than his creations. While *The Fourposter* is a frankly sentimental story, it contains a sufficient leaven of humor to prevent it from becoming sticky.

Jessica Tandy and Hume Cronyn are starred in the two roles and their sensitive portrayal of the characters leaves neither the author nor the audience with any cause for complaint. For only two performers to hold a stage through the course of a three-act play is an obviously difficult assignment. Still, Miss Tandy and Mr. Cronyn accomplish it without even the help of a telephone or off-stage voices, and with only one sound effect.

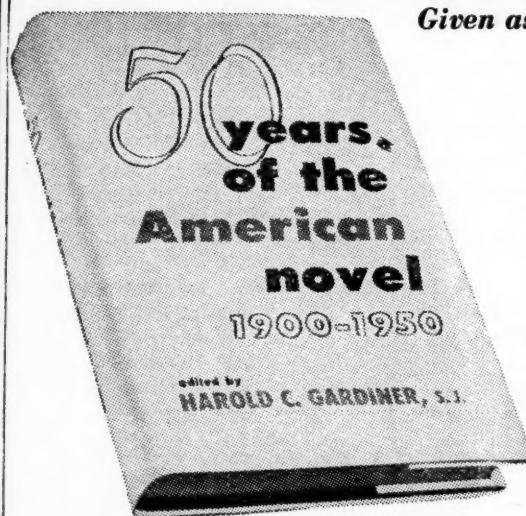
The production, presented by The Playwrights' Company at the Barrymore, was directed by José Ferrer. The setting, dominated by the fourposter bed, was designed by Syrjala. Costumes were supplied by Lucinda Ballard. While the production apparently was financed with due regard for economy, in the monetary sense, it was amply subsidized with good taste.

It is appropriate that all the production details should be just right. Anything less would not be worthy of the fine performances offered by Miss Tandy and Mr. Cronyn.

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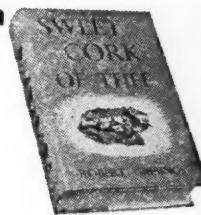
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FILMS

THE BROWNING VERSION, Terence Rattigan's adaptation of his short play, is another superior British movie. Unproudly enough from a dramatic viewpoint, it is the character study of a failure.

Andrew Crocker-Harris (Michael Redgrave), an ailing, middle-aged teacher of the classics, is preparing to leave a boys' school conscious of the fact that in twenty years he has neither inspired his pupils with his subject nor earned their respect and affection. In addition he is honest enough to see in the disgruntled cruelty of his wife (Jean Kent), culminating as she taunts him with her infidelity with a younger teacher (Nigel Patrick), another sign of his own inadequacy.

Against a wryly authentic counterpoint of jealousy and petty intrigue in a school community, author Rattigan has managed to make this distressing situation seem both valid and moving and has contrived to end on a plausible note of hope for his hero's future. The performances are excellent throughout, especially Redgrave's superb piece of character acting. For adults this is a small-scale drama consummately well done.

(Universal-International)

DETECTIVE STORY. From Sidney Kingsley's play about a slice of life in a New York City police station, William Wyler has fashioned a realistic, compassionate and eminently satisfying melodrama.

The setting is a detective squad-room whose inhabitants, unlike the usual screen detectives, have the air of hard-working men going competently about the everyday routine of their particular business. For heightened dramatic effect there is an unlikely variety and color about the cases which the film places on the station house docket for a single day. Besides the usual crackpots, theft victims and petty complainants, it introduces a comic-pathetic shoplifter (Lee Grant), a contrite and salvageable first-offense embezzler (Craig Hill), a pair of chillingly incorrigible hoodlums (Joseph Wiseman, Michael Strong) and an ex-physician (George Macready) with a particularly noisome illegal practice.

Whatever the dramatic license involved in their presence, this gallery of types is extremely well drawn and forms a vivid background against which the picture's main drama is played. This concerns a fanatical, let-

ter-of-the-law detective (Kirk Douglas) who, through learning of a past transgression of his adored young wife (Eleanor Parker), is forced to realize that his zeal in pursuing criminals flows not from righteous anger but from a warped and vindictive sense of justice untempered by mercy. Wyner's direction is a masterful fusing of the various incidents into an integrated and absorbing whole which, despite its sometimes sordid material, is neither cynical nor offensive and for adults is genuinely worthwhile. Horace MacMahon, as the precinct commander and William Bendix, as a sympathetic detective, are also conspicuous in the top-notch cast.

(Paramount)

ACROSS THE WIDE MISSOURI is a large-scale Technicolor western about the conflict in the early nineteenth-century between the Blackfoot Indians and the fur-trapping vanguard of the white migration to the West. It has to its credit a largely untapped historical setting, some spectacular Rocky Mountain scenery, a painstakingly authentic production and a high-powered cast including Clark Gable, Ricardo Montalban, John Hodiak and Adolph Menjou. Its virtues are nearly swamped, however, by a very silly and meandering story line which is made doubly painful through the realistic but dramatically sluggish device of translating a good deal of the dialog back and forth between Indian and English. This is recommended only for dyed-in-the-wool adult Western fans.

(MGM)
MOIRA WALSH

PARADE

THE SOCIAL SCENE SPREAD out by the week could not truthfully be characterized as an ideal one. . . . Over wide areas, centuries-old methods of disturbing the peace rubbed shoulders with new, twentieth-century techniques. . . . Firewater flowed freely. . . . In Calgary, Alberta, one Drunkenchief, an Indian, was fined thirty dollars for drunkenness. . . . Teen-age designs for living emerged. . . . In Massachusetts, a fifteen-year-old baby sitter, aided by two girl friends, took \$18,000 from her employer's house, went on a spending orgy in New York. The Baby Sitters Guild was alarmed. Said one official: "Naturally, we're all concerned about this thing. It affects everyone in the sitter trade." . . . The coming out of

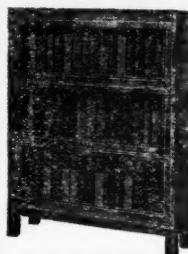
a new word was trumpeted. . . . In Detroit, a dictionary just off the presses introduced to the English-speaking world the word "teenicide." The fresh addition to the language means the killing of human beings by teen-age automobile drivers. . . . The news of the week seemed to be saying that one-time havens of security are havens no more. . . . The safety of cell life was shattered. . . . In Shawneetown, Ill., two outlaws broke into the city jail, robbed a prisoner of \$120. . . . The traditionally peaceful atmosphere of the fireside was atomized. . . . In Los Angeles, a trembling housewife stood by while a two-ton truck, loaded with carpets, crashed into her living room, and an automobile, driven by a lady, penetrated into her bedroom. . . . Lucky stay-at-home folks escaped collisions with gas-driven vehicles. . . . In Albany, for the second time in ten days a runaway truck pushed into the living room of the same apartment. Said one of the family: "It's fortunate that none of us were in the living room. The last time a truck entered our once-peaceful home, papa had to be treated for shock."

Throughout the milieu, discontent burgeoned forth. . . . The industrial sphere felt the trend. . . . In Tredegar, Wales, three hundred workers in a clothing factory went on a two-hour strike because they did not like the music played to keep them happy. . . . Domestic circles were affected. . . . In New Haven, Conn., a wife, asked in a divorce court: "Has your husband ever taken you out to any social functions?" replied: "No, only to a wake." . . . The non-cooperative tendencies of human beings was observed. . . . In Wursterheide, Germany, firemen sped to the burning wing of a building. Fire fighters from nearby Cuxhaven arrived seconds later. Crying: "This is our fire," the Wursterheide firemen turned their hoses on the Cuxhaven brigade. Irritated by the dousing, the Cuxhaven men played their streams of water on the Wursterheiders. The wing of the building burned to the ground.

Last week was not the first week in history to fall short of an ideal social order. . . . All weeks since the time of Adam have followed a similar pattern. . . . As the Bible tells us, all men, because of Adam, are prone to evil from their youth. . . . This proneness, however, is not invincible. It can be counteracted. . . . A Great Specialist in spiritual ills has founded an Institution, the Catholic Church, for the very purpose of overcoming the proneness of men to evil. JOHN A. TOOMEY

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CORRESPONDENCE

Readers should write

EDITOR: Says Father Hartnett (Feature "X," 9/29): "Writing letters to editors is a way in which many readers can perform a valuable journalistic service to the public . . ."

It was gratifying to me to read this endorsement by a priest. Until I became a convert I never indulged in editorial trespassing. But when, as a Catholic, I read articles in the local newspapers that offered a challenge to send in a comment from the Catholic angle, I could not resist the impulse. And when the letters appeared (usually verbatim) it gave me more courage to continue this "apostolate."

Occasionally there is a reply to one of the letters printed in the paper, but whether it be pro or con, it sustains the Catholic interest. For the policy in the advertising world can well apply to Catholic Action, namely: keep the subject in the public eye.

So let us "follow that impulse" to send letters to the editors.

Buffalo, N. Y. A. M. BROWNE

Monastery Christmas cards

EDITOR: Thanks for the good ideas in Helene Magaret's article: "Christmas cards from the monastery" (AM. 10/27). Let me add that if Catholics were more attuned to better art, could find more of it in their churches, there might be greater demand for better Christmas cards. As it is, do most of us know what good art is?

That there is not better art expression in our churches is the fault of both pastors and parishioners. Perhaps a little more broadmindedness and sympathy both in the parish and in the monastery for some of the more progressive present-day art would help.

LELAND E. LUBBERS

St. Louis, Mo.

EDITOR: Christmas cards from various organizations have been a real problem to us since, in response to a form letter, we sent a modest donation to a monastery group. Apparently the Catholic bodies are very well organized, for that winter we received cards by the box from far and near.

We have had occasion, too, to wonder just how this business of seeking alms is carried out. Some time back we received a letter from one group to which we had contributed from time to time. The tone of this letter was more or less that of a "dunning" reminder that we had contributed only

so often that year. Unfortunately the writer had overlooked some of our donations.

These groups doubtless need the money and put it to good use. But their methods of solicitation could certainly stand improvement.

ROBERT J. CONLEY
Willow Run, Mich.

EDITOR: Thank you for the article on the horrible Christmas cards sent out by some of the monasteries. Not only do they inflict poor cards upon us, but they refuse to stop sending them. I have written to one monastery three times and have asked them not to send the cards—but they come anyway. That's a little too much.

(MRS.) MARIE R. BAILEY
Long Island, N. Y.

"Where is Mamma?"

EDITOR: Congratulations on your Feature "X" for Oct. 6. It is excellent and timely. May I suggest your putting the article into pamphlet form, entitled "Where Is Mamma?" I'm sure that many teachers would be willing to spend their soda-and-cigarette money on the pamphlets and send them to many Mamas.

AUSTIN PARK
Oña (Burgos), Spain

Pity the parents!

EDITOR: In your Oct. 27 Feature "X" Mrs. Smith lists some of those who discriminate against parents. Little can be done immediately about secular agencies, but something could be done about certain parochial-school practices that cause parents unnecessary trouble and expense.

Some parochial schools insist on standards in dress that would be proper for an exclusive private school but can be mighty rough on parents trying to raise a large family on a low income. Thus, in one school, boys cannot wear blue jeans or overalls. We have heard of one that insisted on shirts and ties (in one case, white shirts) for older boys. We wonder if those who put in these rules even think of the extra expense, the extra washing and ironing, they impose on busy parents.

PRACTISING PARENTS
Cincinnati, Ohio

(AMERICA welcomes letters dealing with what has appeared in its pages. Short letters of 100-150 words have the best chance of being published. ED.)